DEVOTIONS.

SECOND PART.

The Four *GOSPELS* in One,
Broken into
LESSONS.

With
RESPONSORIES:
To be uſed with the
OFFICES.

Printed *Anno Domini.* MDCLXXV.

of the Sacred Histories, &c.
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own, as well as our Neighbour
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being entirely his own work, are
Printed in a different Letter,
that so the pleasure of reading
Sacred Story without interrup-
tion. The Genealogies are fund
omitted, and some Part of the
Ends

Advertisement.

THE Author, before expatiating upon that Subject, which he design'd to prize his Devotions in one Book, seeing great variety was requisite, to avoid that dryness which often repetition in dull our Prayers, and finding one Volume uncapable of great variety, unless of a bulk too or character too little for convenience. He resolv'd to divide

thrown into Three Parts; *whereof himself liv'd to* set out *the* First, *and* finish *the* Second *in the manner you see; the* Third, *consisting of* Prayers for *all occasions, fram'd by an intimate Friend according to his direction, and overlook by himself, wants yet an opportunity of coming forth. Mean time you have here the* Second part, *containing the Life of our* B. SAVIOUR *in the words of the Evangelists themselves, and digested out of all* Four *into one continued History; that the whole series may be clearlyer discern'd, and no emphatical expression or circumstance in any*

of the sacred Historians to: following herein the much prov'd example of some of our own, as well as our Neighbour Divines; of a late one, of whom, at Paris, this seems a Translation. He meant it for Lessons to his Offices: whence, to render it more clear to the understanding, and more affective to the will, breaking the Context into fit periods, He suited every one with Responsories; which, being entirely his own work, are Printed in a different Letter, that who so pleases may read the sacred Story without interruption. The Genealogies we find omitted, and some part of the

Acts

conceive, the one affords little of either instructive or effective to us, and the other seems necessary to compleat the History. Perhaps the Reader may find more both in the Context and Translation, whereat to check; it may be escapes of inadvertency, it may be results of judgment. If time and experience discover any thing which truly needs amendment, it may be done in a second Edition: those who have had influence upon this, are so well acquainted with the judgment and learned virtue of the Author, that they durst not presume rashly to change any thing

in

in which they know he did, without great consideration.

These Lessons he design'd should be us'd in this manner. Instead of those found in the Matins of the Offices, take three of these with their Responsories, in the order as they lye; beginning with the First, and so continuing to the end by three at a time; and then beginning again, without interruption, unless where some Festival occurs, to which something contain'd in the History is more proper. In this case the Reader (serving himself, if he please, of the Table annexed, as far as it reaches) may chuse for Les-

tions those passages which are to his purpose at such a time, and then go on where he left off before. The benefit to be hoped will be more usefully and sooner felt than discours'd. To be daily conversant in the Life and Actions of our great Master and great Exemplar, and have them wrought into our affections by instructive and moving applications, excellently contriv'd by the pious Author, is an advantage we should rather strive other's should read in our Lives and Actions, than we in others words; and from endeavouring after which, I shall no longer detain you with mine.

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THE
Four Gospels in One.
Broken into
LESSONS,
WITH
RESPONSORIES.

LESSON I.

FOr as much as many have endeavoured to compile a Narration of those things which are most surely believed among us; according as they delivered them to us, who from the beginning were themselves Eye-witnesses and Ministers of the Word: It seemed good to me also, having diligently attained to all things from the beginning, to write to thee in order, most excellent *Theophilus*; that thou mightest know the verity of

those Words, Wherein thou hast been Instructed.

Resp. *Blessed for ever be thy Name, O Lord! who pittying our Ignorance, hast revealed to us these Heavenly Mysteries, and foreseeing our Weakness, hast built our Faith on so firm a certainty.* * *Justly, O my God! dost thou require our absolute assent to thy Word, since thou graciously provideſt such grounds to assure us. Thy self with thine own blest mouth hast taught it, thy Apostles with their deareſt blood have confirmed it, thy Church in all Ages have faithfully delivered it. Justly o-*

Lesson 2.

In the beginning was the Word, and the Word was with God, and the Word was God: this was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men: and the light shines in darkness, and the darkness comprehended it not.

Resp. *This, O my Soul! is he, who though he were pleased to become man for us was yet, in his glorious self, the only beg-*

ten Son of God, consubstantial and co-omnipotent with his Eternal Father. * *O great and admirable mystery! thus humbly I adore thee: be thou the chief foundation of my Faith for ever. This is he, who, though he vouchsaft even to dye for us sinners, was no less then the only beloved Son of the living God, of equal Glory, and co-eternal Majesty with his Father.* * *O Great &c.*

Lesson 3.

There was a man sent from God, whose Name was *John*, he came for a Witness to give testimony of the light, that all men through him might believe. He was not the light, but to bear witness of the light: It was the true light which enlightens every man that comes into the world. He was in the world, and the world was made by him, and the world knew him not. He came to his own, and his own received him not: but as many as received him, to them he gave power to become the Sons of God, to them that believe on his Name. Who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God And *the Word was made flesh*, and dwelt

among us, (and we beheld his Glory, glory as it were of the only-begotten of the Father) full of grace and truth.

Resp. *This, O my Soul! is he, who, though in his glorious self the only-begotten Son of God, consubstantial and co-omnipotent with his Eternal Father, yet was pleased to become man for us.* * *O sweet and admirable charity! thus thankfully I adore thee: be thou the chief Foundation of my hope for ever. This is he, who though no less then the only beloved Son of the living God, of equal Glory, and co-eternal Majesty with his Father, yet vouchsafed to dye for us sinners. O sweet &c.*

Lesson 4.

There was in the dayes of *Herod* King of *Judea* a certain Priest named *Zachary*, of the course of *Abia*: and his Wife was of the Daughters of *Aaron*, and her name *Elizabeth*; and they were both just before God, walking in all the commandements and justifications of our Lord without blame; and they had no child: because *Elizabeth* was barren; and they both were well stricken in Years. And it came to pass, while he executed the Priestly function before God, in the order of his

his course, according to the custom of the Priests Office, he went forth by lot to offer Incense, entring into the Temple of our Lord. And all the multitude of the people were praying without, at the hour of Incense.

Resp. *'Tis not, O Lord! the least of thy mercies to make us happy in our Parents and Kindred, whose Quality may inable them to improve our Education, and their credit engage us to follow their example. * O make us bless thy wise and gracious providence, which fitly disposes to every one his proper part. Teach us to be satisfied in whatever condition, and faithfully attend to our particular Duties; whether we be honoured to approach thy Altars, or humbled to stand below at a distance: O make-*

Lesson 5.

And there appeared to him an Angel of our Lord, standing on the right side of the Altar of Incense. And *Zachary* seeing him was troubled, and fear fell upon him. But the Angel said to him, fear not *Zachary*, for thy prayer is heard, and thy Wife *Elizabeth* shall bear thee a Son; and thou shalt call his Name *John*: And thou

ſhall have gladneſs and exaltation; and many ſhall rejoyce at his birth: for he ſhall be great in the ſight of our Lord, and ſhall drink neither Wine nor ſtrong drink, and ſhall be filled with the Holy Ghoſt, even from his Mothers Womb; and ſhall convert many of the children of *Iſrael* to the Lord their God. And he ſhall go before him in the ſpirit and power of *Elias*, to turn the hearts of the Fathers to the children, and the incredulous to the wiſdom of the juſt; to prepare for the Lord a perfect people.

Reſp. *Thus does our gratious Lord ſend forth his Angels, as Miniſtring Spirits for the good of his Elect: their charity conveyes our prayers up to him, and brings his bleſſings down to us.* * *In all our waies they bear us in their hands, leſt at any time we daſh our Foot againſt a ſtone: When we labour they aſſiſt us, when we repoſe they protect us, when we are tempted they encourage us, when we Conquer they Crown us.* * *In all-*

Leſſon 6.

And *Zachary* ſaid to the Angel, whereby ſhall I know this? for I am Old, and my Wife well ſtricken in Years. And the An-

Angel answering said to him, I am *Gabriel* that assist before God; and am sent to speak to thee, and shew thee these glad tidings: and behold, thou shalt be dumb and not able to speak till the day that these things be performed: because thou hast not believed my words which shall be fulfilled in their season. And the people were expecting *Zachary*, and marvailed that he tarried so long in the Temple: and when he came out, he could not speak to them: and they perceived he had seen a Vision in the Temple; for he made signs to them and remained speechless. And it came to pass as soon as the days of his Office were accomplished, he departed to his own House: and after those days, his Wife *Elizabeth* conceived, and hid her self five months, saying, thus has the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

Resp. *Lord, I believe, O help my unbelief! let not any difficulties make me doubt thy truth; nor too long a doubting provoke thy wrath:* * *Every word of thine shall be fulfilled in their season. Sometimes thou visitest thy children with the chastise-*

ment of a rod; ſometimes thou favourest them with the ſmiles of proſperity: but all, at laſt ſhall co-operate to their good. * *Every word-*

Leſſon 7.

And in the ſixth month, the Angel *Gabriel* was ſent from God to a City of *Galilee* named *Nazareth*, to a Virgin Eſpouſed to a man whoſe name was *Joſeph*, of the Houſe of *David*: and the Virgins name was *Mary*: and the Angel coming in unto her ſaid, *Hail full of Grace, our Lord is with thee; bleſſed art thou among Women.*

Reſp. *Receive O bleſſed Virgin! receive this happy Embaſſie, which the glorious Arch-Angel brings thee from the King of Heaven: ſee with how deep a reſpect he enters thy preſence, and with how Honorable a ſalutation begins his miraculous Treaty:* * Hail, full of Grace, our Lord is with thee; Bleſſed art thou among Women. *O may we learn of thee bright Spirit of Heaven to addreſs our ſelves to this Queen of Angels; and with Joy, and Reverence, and devout attention, often repeat thoſe Cæleſtial words,* * Hail, full-

Leſſon

Lesson 8.

And when she heard him she was troubled at his saying, and thought within her self what manner of salutation this should be: and the Angel said to her, fear not *Mary*, for thou hast found Grace with God: behold thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his Name *JESUS*: He shall be great, and called the Son of the most High: and our Lord God shall give him the Throne of his Father *David*; and he that reign in the House of *Jacob* for ever, and of his Kingdom there shall be no end.

Resp. *No matter for the Favour of Men; happy are they who find Grace with God: they shall conceive in their Hearts the blessed* JESUS, *and bring him forth in their holy Lives, and Reign with him in his Kingdom:* * *and of his Kingdom there shall be no end. Here they perhaps may weep for a time, and be poor and afflicted in this world of injustice: but hereafter their Lord shall plant them about the throne of his Father, and make them sit down with him in his own Kingdom.* *

And of-

Lesson 9.

Then said *Mary* to the Angel, how shall

this

this be done, becauſe I know not man? and the Angel anſwered and ſaid to her, the Holy Ghoſt ſhall come upon thee, and the power of the moſt High ſhall overſhadow thee: therefore alſo that Holy thing which ſhall be born of thee ſhall be called the Son of God; and behold thy Couzen *Elizabeth* ſhe hath alſo conceived a Son in her Old Age; and this is the ſixth month with her who was called Barren: for with God no word ſhall be impoſſible. And *Mary* ſaid, behold the Handmaid of our Lord; be it done to me according to thy word: and the Angel departed from her.

Reſp. *Rejoyce O my Soul, and be tranſported with wonder, at the admirable Miſtery of thy Saviours Incarnation: rejoyce and in thy greateſt trials humbly ſay,* * *behold the Servant of my Lord; be it done to me according to thy Word. If thou commandeſt me to believe above reaſon, I know with thee no word is impoſſible: if thou permitteſt me to ſuffer without reaſon, I know with thee every act is Juſtice.* * *Behold the-*

Leſſon 10.

And *Mary* aroſe in thoſe days, and went into

into the Hill-country with haſt into a City of *Judah*; and entred into the Houſe of *Zachary*, and ſaluted *Elizabeth*: and it came to paſs when *Elizabeth* heard the ſalutation of *Mary*, the Babe leaped in her Womb, and *Elizabeth* was filled with the Holy Ghoſt.

Reſp. *So quick and active is perfect charity: aſſoon as ſhe knew the ſtate of her pious Kinſwoman, and that her preſence would be welcome and uſeful, immediatly ſhe reſolves to Viſit her, immediatly ſhe goes to aſſiſt her.* * *O the Devout and Heavenly converſation of this admirable couple! often they recount to each other the favours of their God, ſtill more to improve themſelves in love and gratitude; the bleſſed* Mary *wonders at the fruitfulneſs of an old and barren Woman; and the Holy* Elizabeth *admires that a Virgin ſhould conceive a Child; and both together rejoyce, and pray, and adore.* * *O the devout.*

Leſſon 11.

And ſhe cryed out with a loud voice and ſaid, *Bleſſed art thou among Women, and bleſſed is the fruit of thy Womb.* And whence is this to me, that the Mother of my

my Lord should come to me? for lo! as soon as the voice of thy salutation sounded in mine ears, the Babe in my Womb leapt for Joy; and blessed is *she* that believed; for those things shall be accomplisht which were told *Her* from our Lord.

Resp. *Break forth my Soul into Joy, and wonder, and sing aloud the Glories of this Holy Mother, and incomparable Son,* * *Blessed art thou among Women, and blessed is the fruit of thy Womb. O may these sacred Names of* JESUS *and* Mary *still sound in mine Ears, and make my heart within me leap for Joy: still may my memory faithfully keep them, till my Tongue devoutly repeat them:* * *Blessed art-*

Lesson 12.

And *Mary* say'd, my Soul magnifies our Lord, and my Spirit has rejoyced in God my Saviour, because he has regarded the humility of his Hand-maid: For behold from henceforth all Generations shall call me Blessed: for he that is mighty has done to me great things, and Holy is his Name: and his Mercy is on them that fear him, from generation to gene-

ration; he hath ſhewed ſtrength with his arm; he has ſcattered the proud in the imagination of their hearts: he has put down the mighty from their ſeat, and exalted the humble; he has filled the hungry with good things, and the rich ſent empty away; he has received *Iſrael* his child, being mindful of his mercy, as he ſpake to our Fathers, to *Abraham* and his Seed for ever: and *Mary* abode with her about three months, and returned to her own home.

Reſp. *Sing on bright Queen of Angels! and may thy Soul for ever magnifie our Lord; who to redeem us ſinners, came down from Heaven, and in thy Virgin-Womb miraculouſly aſſumed our Nature:* * *O may the World fulfill thy Propheſie, and all Generations call thee bleſſed: Wonderful are the Favours our God has done for thee. Wonderful are the mercies he has done for us by thee.* * *O may-*

Leſſon 13.

Now *Elizabeths* full time was come to be delivered; and ſhe brought forth a Son; and her Neighbours and Kinsfolks heard how our Lord had magnified his Mercy towards her; and they rejoyced with her:

her: and it came to pass, on the eighth day, they came to circumcise the Child: and they called him *Zachary*, after the Name of his Father. And his Mother answered and said, not so, but he shall be called *John*: and they said to her, there is none of thy Kindred that is called by this Name.

Resp. *Thus O my God, thou disposest even our less important circumstances, when they any way conduce to the working our Salvation: not that thy power is oblieged to such Inferior means.* * *But the Weakness of our Nature makes them useful to us, and the benignity of thine makes thee pitty our Weakness. Were we compleatly wise, we should little need a chosen Name to ingage our imitation, or other pious acts to encline us to Virtue:* * *But the-*

Lesson 14.

And they made signs to his Father, how he would have him called; and he asked for a Writing Table, and Wrote, saying, his Name is *John*: and they all marvailed: and immediatly his mouth was opened, and his tongue loosed; and he spake and praised God: and fear came on all that dwelt round about them; and all

these

these sayings were noised abroad throughout all the hill-country of *Judea*: and all they that heard them laid them up in their hearts, saying, what an one think you shall this child be? for the Hand of our Lord was with him.

Resp. *So we should do when we see the extraordinary proceedings of our God: we should fear his power, and praise his goodness, and publish abroad his miraculous Works;* * *that all the World may know, and love, and adore him. We should meditate with our selves every passage of his providence, and confer with others to our mutual improvement:* * *That all-*

Lesson 15.

And his Father *Zachary* was filled with the Holy Ghost, and prophesied, saying, Blessed be our Lord, the God of *Israel*, for he hath visited and redeemed his people, and hast raised up a Horn of Salvation for us in the House of his Servant *David*: as he spake by the mouth of his holy Prophets which have been since the World began. Salvation from our Enemies, and from the hand of all that hate us; to perform the mercy promised to our Fathers, and to remember his Holy Cove-

Covenant: the Oath which he Sware to our Father *Abraham* that he would give us; that being delivered out of the hands of our Enemies, we might serve him without fear, in holiness and justice before him all the dayes of our life. And thou Child shalt be called the Prophet of the Highest; for thou shalt go before the face of our Lord to prepare his ways: to give knowledg of Salvation to his people for remission of their sins; through the bowels of the mercy of our God, in which the Orient from on high has Visited us; to illuminate them who sit in darkness and in the shadow of death, and to direct our feet into the way of peace: And the Child grew, and was strengthned in Spirit, and remained in the Deserts till the day of his manifestation to *Israel*.

Resp. *O blessed Canticle of Joy and praise! Divinely inspired by the Holy Ghost, and solemnly pronounced by the Venerable Priest, and Dayly Sung over all the Church,* * *O may thy very Words be often in my mouth, and the thoughts of thee dwell always in my memory! The expressions thou usest are the comfort of*

my

my life, and the ſubject thou treateſt, the hope of all the World. * *O may thy-*

Leſſon 16.

And the Generation of Chriſt was thus: When his Mother *Mary* was Eſpouſed to *Joſeph*, before they came together, ſhe was found with Child of the Holy Ghoſt: Then *Joſeph* her Husband being a Juſt man, and not willing to put her to open ſhame, was minded ſecretly to diſmiſs her. But while he thought on theſe things, behold, the Angel of our Lord appeared to him in his ſleep, ſaying, *Joſeph*, Son of *David*, fear not to take *Mary* thy Wife: for that which is conceived in her is of the Holy Ghoſt. And ſhe ſhall bring forth a Son, and thou ſhalt call his Name JESUS, for he ſhall ſave his people from their ſins. Now all this was done, that it might be fulfilled which our Lord ſpake by the Prophet, ſaying, Behold a Virgin ſhall be with Child, and bring forth a Son, and they ſhall call his Name EMANUEL (which being interpreted, is *God with us.*) Then *Joſeph* riſing up from ſleep, did as the Angel of our Lord had commanded him, and took his Wife; and knew her not till ſhe brought

forth

forth her first-born Son, and called his Name JESUS.

Resp. *Give us O Lord thy Holy Grace to cover with charity the defects of others, perhaps mistaken by us, and rely on thee for defence of our selves, most sure of Relief if we wait thy providence.* ℣ *For thy mercy Forsakes not the Innocent for ever. Sometimes thou sufferest thy Servants to be tryed, but wilt always at last either deliver their patience, or crown their perseverance.* ℣ *For thy.*

Lesson 17.

And it came to pass in those Days, there went out a Decree from *Cæsar Augustus* that all the World should be Enrolled. (This first Enrolment was made by *Cyrinus* President of *Syria.*) And all went to be Taxed, every one into his own City; and *Joseph* also went up from *Galilee*, out of the City of *Nazareth* into *Judea*, to the City of *David* which is called *Bethlehem*, (because he was of the House and Family of *David*) to be taxed with *Mary* his Espoused Wife great with Child; and so it was, that while they were there, the dayes were accomplisht that She should be delivered; and She brought forth her

first-

rſt-born Son, and wrapt him in Swadling cloaths, and lay'd him in a Manger, ecauſe there was no room for them in he Inne.

Reſp. *Thus even the Parents of the King of Heaven ſubmit to the publick Government, and obediently undertake a long and difficult Journey, to Fulfil the Commands of Cæſar. * So perfectly already have they learnt their Sons great Leſſon to be humble and meek. Rejected in the Inne, they quietly retire to the mean lodging of a Stable; Deprived of even ordinary Accomodations, they patiently repoſe their Adorable Child in the cold Cradle of a Manger. * So perfectly.*

Leſſon 18.

And there were in the ſame Country, Shepherds abiding in the field, and keeping the Night-watches over their Flock. And behold an Angel of our Lord ſtood by them, and the brightneſs of God Shone round about them, and they were extreamly afraid, and the Angel ſaid to them, fear not, for behold I bring you good tidings of great Joy, which ſhall be to all people. For to you is born this day in the City of *David*, a Saviour, who

is

is *Christ* our Lord. And this shall be a sign to you; you that find the Infant wrapt in Swadling-cloaths, and lay'd in a Manger; and suddenly there was with the Angel a multitude of the Heavenly Host praising God, and saying, *Glory in the Highest to God, and on Earth peace to men of good will.*

Resp. *And, may we learn of you, blest Angels! to celebrate this great Solemnity: may we learn of you to glorifie our God for his free and infinite mercies; and with our hearts and with our voices sing* * *Alleluiah! Glory in the Highest to God, and on earth peace to men of good will, Alleluiah. We have our part in this days great Joy, let us bear our part in the praises of the Author: We are alone concerned in this miraculous Grace; at least let us joyn in that triumphant Song,* * *Alleluiah, Glory-*

Lesson 19.

And it came to pass, as the Angels departed from them into Heaven, the Shepherds said one to another, let us go over to *Bethlehem*, and see this Work that is done, which our Lord has shewed us; and they came with haste, and found *Mary* and *Joseph*,

b, and the Infant lay'd in the Manger.
nd when they had ſeen it, they made
own abroad the ſaying which was told
em, concerning this Child. And all
ey that heard it wondered at thoſe
ings which were told them by the
epherds. But *Mary* kept all theſe
ings, and pondered them in her heart;
nd the Shepherds returned, glorifying
nd praiſing God for all the things they
ad heard and ſeen, as it was ſaid to
nem.

Reſp. *O ſtrange direction, to ſeek out him that was born King of the Jews, and Saviour of the World, and Eternal Son of the living God, by this mean contemptible ſign,* * *You ſhall find the Infant wrapt in ſwadling-cloaths, and laid in a Manger. Wonder O my Soul, and be amazed, even to Extaſie at the ſtrange humility, and condeſcendance of thy great Redeemer; His ways are not like our ways, nor his thoughts like our thoughts.* * *You ſhall-*

Leſſon 20.

And after eight dayes were expired, that the Child ſhould be Circumciſed, his Name was called JESUS, which was ſo called by the Angel before he was conceived in the Womb.

Reſp.

Resp. *Early, O my dear Redeemer, thou beginst to suffer for us, but all thy wounds, at least all ours, are heal'd by the precious Balsom of thy Holy Name.* **O sweet and amiable Name! bleſt be the Tongue that first pronounced thee, and the Lips that often repeat thee. In the Name of* JESUS *let every knee bow, of things in Heaven, and things on Earth, and things under the Earth; and let every Tongue confeſs that thou, O Lord, art moſt high in the Glory of God the Father.* **O sweet and*——

Leſſon 21.

When JESUS therefore was born in *Bethlehem* of *Judah*, in the dayes of *Herod* the King, behold, there came *Sages* from the East to *Jeruſalem*, saying, Where is he that is born King of the *Jews*? for, we have seen his Star in the *East*, and are come to adore him. And *Herod* the King, hearing this, was troubled, and all *Jeruſalem* with him. And, aſſembling together all the Chief Prieſts and Scribes of the People, he enquired of them where Chriſt ſhould be Born, and they ſaid to him, in *Bethlehem* of *Judah*; for thus it is written by the Prophet, and

thou

ou *Bethlehem*, the land of *Juda*, art not e leaſt among the Princes of *Judah*; r, out of thee ſhall come the Gover- our that ſhall rule my People *Iſrael*.

eſp. *Theſe are the only true Wiſe Men, who uſe their Learning to find out Heaven. Go on bleſt Pilgrims in your Holy Voyage, and let no difficulties divert your purpoſe.* * *Behold, a bright Star ſhall guid you in your way, and ſafely lead you to the Sun of Juſtice. Looſe not too long your time in the diſtractions of the City, nor concern your ſelves in the politick troubles of the Court, but ſpeedily purſue your journey you ſo piouſly have begun.* * *Behold* ——

Leſſon 22.

Then *Herod*, ſecretly calling the *Sages*, learnt of them diligently the time of the Star that appear'd to them; And, ſending them to *Bethlehem* ſaid, Go and enquire diligently after the young Child; and when you have found him, bring me word again, that I alſo may come and adore him; when they had heard the King they departed, and behold, the Star which they had ſeen in the *Eaſt*, went before them till it came and ſtood over where

where the young Child was, And, seeing the Star, they rejoyced with exceeding great gladness; and entring into the House, they found the young Child with *Mary* his Mother; and falling down ador'd him. And, opening their Treasures, they offer'd him gifts, Gold, Frankincense and Myrrh. And, receiving an answer of God in their sleep, that they should not return to *Herod*, they departed into their own Countrey another way.

Resp. *Take heed you bold offenders, God is not mocked, but sees and disappoints your Councells as he pleases: Fear not, you perseverers in virtue, God will not leave you, hee'l kindle a new Star to enlighten your way, and send his Angel to prevent your danger.* * *That you may enter at last his holy presence, and adore your* JESUS *for ever. Prepare for him your Gold in Alms, and your Frankincense in Devotion, and your Myrrh in a Life of Christian Severity.* * *That you—*

Lesson 23.

And, when the days of her Purification, according to the Law of *Moses* were fully ended, they brought him to

Jerusa-

Jerusalem to present him to our Lord (as it is written, *Every Male that opens the womb shall be called Holy to the Lord*) and to offer a Sacrifice, according to that which is said in the Law of our Lord, *a pair of Turtle Doves, or Two young Pigeons.*

Resp. *Thus did the all-unblemisht Virgin submit to the rule of common Neighbours, and the King of Heaven obey the Laws he made for us.* * *Be asham'd, my Soul, for any vain or sensual humour, to pretend exemption from the Christian Discipline. The Mother of* JESUS *appears in publick with the Sacrifice of the poor, and the Son of God is valued at an humble price.* * *Be asham'd*——

Lesson 24.

And behold, there was a Man in *Jerusalem* named *Simeon*; and this Man was Just and Religious, waiting for the Consolation of *Israel*: and the Holy Ghost was in him. And he had received an answer of the Holy Ghost that he should not see Death, unless he first saw the Christ of our Lord. And he came by the Spirit into the Temple: and when the Parents brought in the Child Jesus,

to do for him after the cuſtom of the Law, he took him up in his Arms, and Bleſſed God and ſaid, Now diſmiſeſt thou O Lord, thy Servant according to thy word in peace, for mine eyes have ſeen thy Salvation which thou haſt prepared before the face of all People; a light for the illumination of the *Gentiles*, and the Glory of thy People *Iſrael*. And his Father and Mother were marvelling at thoſe things which were ſpoken of him. And *Simeon* bleſſed them, and ſaid to *Mary* his Mother, Behold this Child is ſet for the fall and riſing again of many in *Iſrael*, and for a ſign which ſhall be contradicted; and a ſword ſhall peirce through thy own Soul, that the thoughts of many hearts may be revealed.

Reſp. *Give, us O Lord, thy Holy Grace, that our days may paſs in innocence, and our innocence ſuſtain us in hope: Give us thy Holy Grace, that our hope may increaſe to confidence, and our confidence be eſtabliſht in peace.* * *And then in peace diſmiſs thy Servants. Lead us, O thou light of the World, where thou uſeſt to walk, that our Eyes may happily*

ly see thee: shew us thy Blessed self, O thou Glory of Heaven, that our Souls may fast embrace thee. * *And then*——

Lesson 25.

And there was one *Anne* a Prophetess, the Daughter of *Phanuel*, of the Tribe of *Aser*; she was of a great Age, and had liv'd with her Husband seven years from her Virginity: and she was a Widdow till eighty four years, who departed not from the Temple, but served God with Fastings and Prayers night and day. And she, at the same hour, suddenly coming in, confess'd our Lord, and spake of him to all that expected the redemption of *Israel.*

Resp. *Lord, in thy hands are the times and seasons, which thou kindly dispossest in advantage of thy Servants.* * *That thy favours may encourage their virtue, and their virtue encrease thy favours. Thou rewardest the Chastity of Virgins, and the Fidelity of Wives; Thou crownest the Holyness of Widows, and the perseverance of all who constantly love thee.* * *That thy*——

Lesson 26.

And when they had performed all

things according to the Law of our Lord, behold, an Angel of our Lord appeared to *Joseph* in his sleep, saying, Arise, and take the Child and his Mother, and fly into *Ægypt*, and be there till I tell thee; for it will come to pass that *Herod* will seek the Child to destroy him. Who arose, and took the Child and his Mother by night, and retir'd into *Ægypt*, and was there till the Death of *Herod*, that it might be fulfilled which was spoken of our Lord by the Prophet, saying, *Out of Ægypt have I call'd my Son.*

Resp. *Nothing, O my God, can be hid from thee, but thy all-piercing Wisdom clearly sees it; nothing can resist against thee, but thy Almighty Power absolutely commands it. And shall our Faith be still so little, as to doubt in thy Providence? Thou sendest even thy Angels to foretel us of the danger, and propose us the already way to secure our deliverance.*

* *And shall*——

Lesson 27.

Then *Herod*, perceiving he was deluded by the *Sages*, was exceeding angry; and, sending, slew all the Male-Children in *Bethlehem*, and all the Coasts thereof, from

rom two years old and under, according o the time which he had diligently en- uir'd of the *Sages*. Then was fulfilled hat which was ſpoken by *Jeremy* the rophet, ſaying, In *Rama* was there a oyce heard, lamentation and great ourning; *Rachel* weeping for her Chil- ren, and would not be comforted, be- auſe they are not.

Reſp. *And why, O thou God of Juſtice, why doſt thou patiently permit ſuch in- tollerable cruelties? Barbarouſly they* [illegible] *the ſucking Children from their Nurſes Breſts, and daſh out their Brains before their Mothers Faces.* * *Diſpute not, curious Man, the ſecrets of Provi- dence; all the ill that's done is for the good of the ſufferers. The little Infants are untimely ſlain, but their ſins are prevented that might elſe have undone them; the helpleſs Innocents are inhu- manely Murthered, but they reign for ever with the Crowns of Martyrs.* * *Diſpute not.*

Leſſon 28.

But, when *Herod* was dead, behold, n Angel of our Lord appear'd in ſleep to *Joſeph* in *Ægypt*, ſaying, Ariſe and take he Child and his Mother, and go into

the Land of *Israel*; for they are dead who sought the life of the Child. And he arose and took the Child and his Mother, and came into the Land of *Israel*. But, hearing that *Archelaus* reign'd in *Judea*, in the room of his Father *Herod*, he was afraid to go thither: and, being warn'd in his sleep, he turn'd aside into the parts of *Galilee*, and came and dwelt in a City call'd *Nazareth*, that it might be fulfilled which was spoken by the Prophets, *he shall be call'd a Nazaren.*

Resp. *At last the Wolf must dye, and be call'd to account for all the Lambs he has worryed; at last the Patient will surely be relieved, and the times of safety return to the Innocent.* * *For, the eye of our Lord still watches over the Just, and his hand directs their steps. Sorrow may endure for an Evening, but joy shall refresh the Morning; here you perhaps may be threatned with danger, but in in another City dwell in peace.* * For, *the eye—*

Lesson 29.

And the Child grew and waxed strong in Spirit, full of Wisdom, and the grace of God was in him. Now, his Parents went to *Jerusalem* every year at the solemn day of

f the Passover. And when he was twelve ears old, they went up to *Jerusalem*, after he custom of the Feast. And, having fulilled the days, as they returned, the Child ESUS remained in *Jerusalem*, and his Paents knew it not. But they, supposing him to be in the Company, went a days journey, and sought him among their kinsfolk and acquaintance: And, when they found him not, they returned to *Jerusalem* seeking him.

Resp. *Behold a Devotion regular and safe; behold a piety generous and wise: they spare no cost nor pains to perform their duties, embracing themselves in every holy custom, and enuring their blessed Child to the same observance.* * *O with what care should we follow these steps; we, who alas! so continually need every kind of assistance: They wanted no Temple, who had God himself in their house; they needed no Sacrifice, who had Jesus dwelling among them: yet would they go to visit the Temple, and offer their Sacrifice, and exactly perform every point of their Religion.* * *O with what* ——

Lesson 30.

And it came to pass, that after three

dayes they found him in the Temple, ſitting in the midſt of the Doctors hearing them and asking them queſtions; and all that heard him were aſtoniſht at his wiſdom and anſwers. And when they ſaw him they wondered; and his Mother ſaid to him, Son, why haſt thou dealt thus with us? behold thy Father and I have ſought thee ſorrowing. And he ſaid to them, How is it that you ſought me? knew you not that I muſt be about my Fathers buſineſs? and they underſtood not the Word which he ſpake to them: and he went down with them, and came to *Nazareth*, and was ſubject to them; but his Mother kept all theſe ſayings in her heart; and Jeſus increaſed in wiſdom, and age, and grace with God and Men.

Reſp. *My Soul, if thou at any time looſe the preſence of thy God, ſeek him with diligence and perſeverance; ſeek him with prayers, and ſighs, and tears;* + *And be ſure at laſt thou ſhalt find him with Joy. He hides not himſelf that we may not find him, but that we may ſeek him, and be hereafter more fearful to looſe him. Deſpair not, He again will ſhew himſelf, only go on and ſeek him ſtill with hope:* + *And be ſure*——

Leſſon

Lesson 31.

In those days came *John* the Baptist, baptizing and preaching in the Wilderness of *Judea*. And he came into all the Countryes about *Jordan*, preaching the baptism of Repentance for the remission of sins; and saying, do penance, for the Kingdom of Heaven is at hand; as it is written in the book of the words of *Esay* the Prophet: for this is he that was spoken of by the Prophet *Esay*, the voice of one crying in the Wilderness, prepare the way of our Lord, make his paths straight; every Vally shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God. And the same *John* had his raiment of Camels hair, and a leathern girdle about his loyns, and his meat was locusts and wild honey. Then went out to him *Jerusalem*, and all the land of *Judea*, and all the region round about *Jordan*; and were all Baptized of him in the River *Jordan* confessing their sins.

Ref. *So it became the great precursor of the* Messias *to lead a life of retirement and austeri-*

austerity, whose Office was to teach the Doctrine of Penance for remission of sins, and proclaim to the world the approach of the Kingdom of Heaven: † That he might be both a burning light in himself, and a shining one to others. His dwelling was in a cave of the Desart, and his lodging on the hard cold earth; his cloaths were harsh and rugged; and his Dyet mean and unpleasant; and all he practised exactly suitable to what he preacht; † that he might ——.

Lesson 32.

But when he saw many of the Pharisees and Saducees come to his Baptism, he said to them, and to the multitude that came forth to be baptized of him, you brood of Vipers! who has shew'd you to fly from the wrath to come? yeild therefore fruit worthy of repentance; and say not within your selves, we have *Abraham* to our Father; for I tell yon God is able of these stones to raise up children to *Abraham*; and now also the ax is laid to the root of the trees; every tree therefore which brings not forth good fruit shall be cut down and cast into the fire: and the people asked him saying, what then

shall

hall we do? who anſwering, ſaid to hem, he that has two coats let him impart to him that has none, and he that has meat let him do likewiſe. Then came alſo Publicans to be Baptized, and ſaid to him, Maſter, what ſhall we do? and he ſaid to them, Exact no more then that which is appointed you. And the Souldiers likewiſe demanded of him ſaying, and what ſhall we do? and he ſaid to them do violence to none, neither calumniate any, and be content with your Wages.

Reſ. *Thus ſpake the mild and generous Baptiſt; the common people he Inſtructed with meekneſs, but the proud Phariſes he exclaimed againſt with vehemence, earneſtly reproving their Falſe confidences, and terribly threatning their unprofitable lives.* ✝ *'Tis not enough to be called the children of the Church, but we really muſt obey the commands of our Mother; it cannot be long ere our tree muſt fall; O ſend us Lord the dew of thy Grace, that we wither not away in idleneſs, nor deceive our ſelves with the leaves of hyocriſie, leſt ſuddenly we be cut down and caſt into the fire.* ✝ *'Tis not enough*——

Leſſon

Lesson 33.

And the people imagining, and all men thinking in their hearts of *John*, that perhaps he was *Christ*; *John* answered saying to them all, I indeed Baptize you with Water to penance; but he that comes after me is mightier then I, whose shooes I am not worthy to bear, nor stooping down to unloose their latchet; He shall Baptize you in the Holy Ghost, and in fire; whose Fan is in his hand, and he will thorowly purge his floor, and gather his Wheat into his Barn, but the chaff he wil burn with unqnenchable fire. Many other things also exhorting, did he preach to the people.

Resp. *Learn O my Soul to confess a truth, though never so much to thine own diminution; learn to advance the Honor of thy God, though never so much to thine own depression.* ✝ *They who humble themselves shall be exalted, and they who exalt themselves shall be humbled. Learn to decline the applause of men, and banish from thy thoughts all conceits of thine own worth; learn to speak lowly of thy self, and to mean as thou sayest,* ✝ *they who* ——

Lesson 34.

In those days when all the people were Baptized, came Jesus from *Nazareth* of *Galile* to *Jordan* to be Baptized of *John*; but *John* forbad him, saying, I have need to be Baptized of thee, and comest thou to me? and Jesus answering, said to him suffer it to be so now; for thus it becomes us to fulfill all justice; then he suffered him, and he was Baptized of *John* in *Jordan*; and straight-way coming out of the Water and praying, he saw the Heavens opened, and the Spirit of God descending in a bodily shape like a Dove, and remaining on him; and behold a Voice from Heaven saying, this is my Beloved Son in whom I am well pleased.

Resp. *Thou hast fulfilled all Justice in thy self, and all mercy to us; cleanse us O Lord, and we shall be clean; teach us to pray, and we shall be heard.* ✝ *Heaven it self will be opened to us, and the Spirit of Grace descend upon us, and dwel and govern in our hearts for ever. Wash away our sins, O thou adored Redeemer of the World, and our hopes are revived; reconcile us to thy Father O thou Beloved Son of God! and our peace is secured.* ✝

Heaven——— Les-

Lesson 35.

And Jesus being full of the Holy Ghost, returned from *Jordan*; and immediatly the Spirit drove him into the Wilderness to he tempted of the Devil; and he was in the wilderness with the Beasts forty days, and was tempted of Satan; and in those days he eat nothing; and when he had fasted forty days and forty nights, he was afterwards hungry: And the Tempter coming to him said, if thou be the Son of God, command that these stones be made bread: but Jesus answered him saying, 'tis Written man shall not live by bread alone, but by every Word that proceeds out of the mouth of God. Then the Devil took him up into the Holy City, and brought him to *Jerusalem*, and set him on the pinnacle of the Temple, and said to him, if thou be the Son of God cast thy self down; for it is Written, he shall give his Angels charge concerning thee, to keep thee; and in their hands they shall bear thee up, lest perhaps thou dash thy foot against a stone. And Jesus answering, said to him, again 'tis Written, thou shalt not tempt the Lord thy God. Again the Devil took him

him up into an exceeding high Mountain, and in a moment of time shew'd him all the Kingdoms of the World, and the glory of them, and said to him, all these will I give thee, I will give thee all the power, and the glory of them; for to me they are delivered, and to whomsoever I will I give them; If therefore thou wilt fall down and adore me, all shall be thine. Then said Jesus to him, get thee hence Satan, for it is Written, thou shalt adore the Lord thy God, and him only shalt thou serve; and when the Devil had ended all the Temptation, he departed from him for a season; and behold, Angels came and Ministred to him.

Resp. *Lead me O blessed Spirit! into thy pious solitude, and there speak to my heart; teach me O Holy Jesu! though slow and weak, to follow as I can thy sacred steps, in fasting, and retirement, in prayer and contemplation, + that my body may be temperate, and my Soul devout, and both eternally saved. Every where, I see, temptations may endanger; but every where I see my Saviour can conquer: Deliver me O Lord from the Assaults of mine Enemies, and the*

the corrupt inclinations of my own Nature: † *That my*——

Lesson 36.

Of him *John* gives testimony, and cries out saying, this is he of whom I spake, he that comes after me is preferred before me, for he was before me; and of his fulness have we all received, and Grace for Grace. For the Law was given by *Moses*, but Grace and Truth came by Jesus Christ. No man has seen God at any time, the only begotten Son, who is in the bosom of the Father, he has declared him; and this is the testimony of *John*, when the Jews sent Priests and Levites from *Jerusalem* to ask him, who art thou? and he confessed and denyed not, but confessed, I am not the *Christ*. And they asked him, what then? art thou *Elias*? and he said I am not. Art thou the Prophet? and he answered no. Then said they to him, who art thou? that we may give an answer to them that sent us; What saist thou of thy self? he said I am the voice of one crying in the Wilderness, make straight the way of our Lord; as said the Prophet *Esay*: and they who were sent were of the Pharises; and they

asked

sked him and said, why dost thou then baptize if thou be neither *Christ*, nor *Elias*, nor the Prophet? *John* answered them, saying, I baptize with Water, but there has stood one in the midst of you whom you know not, he it is who coming after me, is preferred before me; the latchet of whose shooe I am not worthy to unloose. These things were done in *Bethabara* beyond *Jordan*, where *John* was Baptizing.

Resp. *O Lord, when they ask me who I am, O make me humbly confess my own nothing, that I am not in my self so much as an empty sound, but every degree of my Being is derived from thee;* + *Thou art the fulness of Grace and Truth, and from thy fulness we receive all we have. Lord! when they ask me who thou aart, O give me courage boldly to confess thee, and never be tempted to deny what thou hast taught me.* + *Thou art* ——

Lesson 37.

The next day *John* saw Jesus coming to him, and said, Behold the Lamb of God; behold him that takes away the sin of the World; This is he of whom I said, after me comes a man who is preferred

ferred before me, for he was before me; and I knew him not; but that he should be manifested in *Israel*, therefore came I Baptizing with Water; And *John* gave testimony, saying, I saw the Spirit descending from Heaven like a Dove, and remaining on him, and I knew him not; but he that sent me to Baptize with Water said to me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is he who Baptizes with the Holy Ghost; and I saw and bare Witness that this is the Son of God.

Resp. *All this is plain enough, and yet they disbelieve; they see the* Messias *distinctly pointed out by a Prophet whom themselves allowed, and yet they deny.* † *'Tis not of him that wills, 'tis not of him that runs, but of God that shews mercy. Deliver O thou God of mercy! that unhappy people; deliver them now at last from this obstinate blindness, and by thy sweet and powerful Grace draw them to thy self.*

† *'Tis not of*——

Lesson 38.

The next day again *John* stood, and two of his Desciples; and looking on Jesus as he walkt, he saies, Behold the Lamb

Lamb of God. And the two Desciples heard him speak, and they followed Jesus, then Jesus turning himself, and seeing them follow him, saies to them, what seek you? they said to him, *Rabbi*, (which is to say, being interpreted Master) where dwellest thou? He sayes to them come and see; they came and saw where he dwelt, and abode with him that day; for it was about the tenth hour. One of the two who had heard *John* speak and followed him was *Andrew*, *Simon Peters* Brother. He first finds his Brother *Simon*, and saies to him, we have found the *Messias*, which is being interpreted, the *Christ*. And he brought him to Jesus, and when Jesus beheld him, he said, thou art *Simon* the Son of *Jona*, thou shalt be called *Cephas*, which is by interpretaaion *Peter*.

Resp. *O the incomparable sweetness of the Spirit of* Jesus! *if we begin to follow him, immediatly he turns about to speak to us; He graciously asks us what we seek; and kindly invites us to go with him, and find.* † *And they, O Dearest Lord! who follow thee, shall surely find thee; and they who once have found thee will surely*

surely stay with thee; If they sometimes deprive themselves of thy happy presence, 'tis to seek out others, and charitably bring them to thee; that they may impart to them the joyes they have met, and share together in the same Felicity. † And they, O— *Lesson 39.*

The Day following Jesus would go forth into *Galile*, and finds *Philip*, and saies to him, follow me. Now *Philip* was of *Bethsaida* the City of *Andrew* and *Peter*; *Philip* finds *Nathaniel* and saies to him, we have found him of whom *Moses* in the Law, and the Prophets did Write, Jesus of *Nazareth* the Son of *Joseph*; and *Nathaniel* said, can there any good come out of *Nazareth? Philip* sayes to him, come and see. Jesus saw *Nathaniel* coming to him, and saies of him, Behold an Israelite indeed in whom is no guile. *Nathaniel* saies to him, whence knowest thou me? Jesus answered and said, before *Philip* called thee, when thou wast under the Figg-tree I saw thee. *Nathaniel* answered, and saies to him, *Rabbi*, thou art the Son of God, thou art the King of *Israel*. Jesus answered and said to him, because I said to thee, I saw thee under the Figg-

tree

ee, believeſt thou? greater things then
eſe ſhalt thou ſee; and he ſays to him,
erily, verily I ſay to you, Hereafter you
all ſee the Heaven opened, and the An-
els of God Aſcending and Deſcending on
he Son of Man.

eſp. *O call us after thee, thou Son of God, and King of all the world: call us, but with that powerful voice which thou knoweſt will draw us to follow thee, which thou knoweſt will bring us to thee.* + *Where we ſhall ſee all the glory of Heaven, and the Angels of God attending on the Son of Man. If we live here in ſincerity and Innocence, and with a pious inclination readily believe and confeſs thee; thou wilt hereafter ſhew us greater things then theſe, greater then now we can imagine.* + *Where we* —

Leſſon 40.

And the third Day there was a Marri-
ge in *Cana* of *Galile*, and the Mother of
eſus was there; and both Jeſus was cal-
ed, and his Diſciples to the Marriage;
nd when they wanted Wine, the Mo-
her of Jeſus ſaies to him, they have no
Vine. Jeſus ſaies to her, what is it to
me and thee Woman? my hour is not
yet

yet come. His Mother saies to the Servants, whatever he shall say to you, do it. And there were set there six Water-pots of stone, after the Jews manner of purification, conteining two or three measures a peece. Jesus saies to them, fill the Water-pots with Water, and they filled them up to the brim; and he saies to them, Draw now and carry to the Governor of the Feast, and they carryed it. When the Governor had tasted the Water that was made Wine, and knew not whence it was, (but the Servants which drew the Water knew) he called the Bridegroom, and saies to him, every man at first sets forth good Wine, and when Men have well Drunk, then that which is worse; but thou hast kept the good Wine till now. This beginning of Miracles did Jesus in *Cana* of *Galile*, and manifested his Glory, and his Desciples believed him.

Resp. *Disdain not O my Soul! the company of thy Inferiors, and Accomodate thy self to their innocent customs; help them with thy Prayers, if thou canst not with thy power, and thy Lord in due time will bounteously reward thee.* ✝ *He keeps*

the

the good Wine till the laſt, and then hee'l fill us to the brim with joy. Pitty O bleſſed Virgin our many neceſſities, and with thy ready charity repreſent them to thy Son; Wee'l follow thy Councel, and do what he commands, and remit to himſelf the time of his bleſſings. ✝ *He keeps—*

Leſſon 41.

After this he went down to *Capernaum*, he and his Mother, and his Brethren, and his Deſciples; and they continued there not many Days; and the Jews Paſſover was at hand; and *Ieſus* went up to *Jeruſalem*, and found in the Temple thoſe that Sold Oxen, and Sheep, and Doves, and the Bankers ſitting. And when he had made it as it were a Whip of ſmall cords, he drove them all out of the Temple, and the Sheep, and the Oxen, and poured out the money of the Bankers, and overthrew the Tables, and ſaid to them that ſold Doves, take theſe theſe things hence; make not the Houſe of my Father a houſe of Merchandice. And his Deſciples remembred that it was Written, *The Zeal of thine Houſe hath eaten me up.* Then anſwered the Jews, and ſaid to him, what ſign ſheweſt thou to us, that

thou

thou doſt theſe things? Jeſus anſwered and ſaid to them, Deſtroy this Temple, and in three dayes I will raiſe it up. Then ſaid the Jews, forty and ſix years was this Temple in building, and wilt thou rear it up in three dayes? but he ſpake of the Temple of his Body. When therefore he was riſen from the Dead, his Deſciples remembred he had ſaid this to them, and they believed the Scripture, and the Word which Jeſus had ſaid. Now when he was in *Jeruſalem* at the *Paſſover* in the Feaſt-day, many believed in his Name, ſeeing the Miracles he did. But Jeſus committed not himſelf to them, becauſe he knew all men, and needed not that any ſhould inform him concerning man, for he knew what was in man.

Reſp. *My God, while we abide in this House, ſhall the world ſtill dwell in our Hearts? While we profeſs thy Law, ſhall we make Religion but a Servant to our Intereſt? † Take away theſe things O Lord, and let not the Temple of the Holy Ghoſt be made a Denn of Thieves. O give us Grace to purge our ſins with free and voluntary penance, and not delay our amendment till thy Judgments overtake us.*

us. How low soever we are ruined, thou quickly canst raise us; to thee we commit our selves, who knowest what is in us.

* *Take away*——

Lesson 42,

There was a man of the Pharises named *Nichodemus*, a Prince of the Jews; He came to Jesus by Night, and said to him, *Rabbi*, we know thou art a Teacher come from God; for no man can do these miracles thou dost, unless God be with him. Jesus answered and said to him, Verily, verily I say to thee, except a Man be born again; he cannot see the Kingdom of God. *Nicodemus* says to him, How can a man be born when he is old? can he enter the second time into his Mothers Womb, and be born? Jesus answered, Verily, verily I say to thee, except a Man be born of Water and the Spirit, he cannot enter into the Kingdom of God; that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. Marvel not that I said to thee, you must be born again; the Wind blows where it lists, and thou hearest the sound thereof, but canst not tell whence it comes, and whither it goes; so is every one that is

born of the Spirit. *Nicodemus* answered and said, how can these things be? Jesus answered, art thou a Master in *Israel*, and knowest not these things? Verily, verily I say to thee, we speak what we know and testifie what we have seen, and you receive not our testimony. If I have told you earthly things, and you believe not how will you believe if I tell you Heavenly things? And no man has ascended up to Heaven, but he that came down from Heaven; the Son of Man who is in Heaven.

Resp. *Let me at least, O thou only comfort of my Soul! come to thee by Night, and whatever follows, not quite Forsake thee.* * *Whither should I go but to thee, thou hast the Words of Eternal life? How ignorantly does Humane Wisdom discourse of Mysteries? How grosly does our flesh and blood mistake the Spirit? Instruct me, O thou Teacher come from God! Direct me, O my Jesu! who thy self art God.* * *Whither*——

Lesson 43.

And as *Moses* lifted up the Serpent in the Wilderness, so must the Son of Man be lifted up, that whoever believes in him should

ould not perish, but have life everlast-
g. For God so loved the World, that
e gave his only begotten Son, that who-
ever believes in him should not perish,
ut have life everlasting. For God sent
ot his Son into the World to judge the
Vorld, but that the World through him
ight be saved. He that believes on him
not judged; but he that believes not is
dged already, because he has not belie-
ed in the Name of the Only Begotten
on of God. And this is the judgment
hat light is come into the World; and
en loved Darkness better then light, be-
use their Works were evil. For every
he that does evil hates the light, and
omes not to the light, least his Works
ould be reprov'd. But he that does
ruth comes to the light, that his Works
ay be made manifest, because they were
one in God.

Resp. *Give me O thou Author of all my good, a lively Faith in thee, that I may believe thy truth, and hope thy promises; that I may love thy goodness, and continually bless thee for all thy mercies.* * *Who came st into the World, not to judg the World, but to save it. Save us O glorious Son*

of Justice, and with thy Heavenly beam illuminate our Hearts, that bringing our Works to the light, we may learn to hate our own Darkness, and condemning our selves, Escape thy judgment. Who camest*

Lesson 44.

After these things came Jesus and his Disciples into the land of *Judea*, and there he abode with them, and Baptized: and *John* also was Baptizing in *Ænon* near *Salim*, because there was much Water there; and they came and were Baptized; for *John* was not yet cast into prison. Then there arose a question between some of *Johns* Disciples, and the Jews, about Purification; and they came to *John* and said, *Rabbi*, he that was with thee beyond *Jordan*, to whom thou gavest testimony, behold he Baptizes, and all come to him. *John* answered and said, a man can receive nothing except it be given him from Heaven. You your selves bear me Witness; that I said I am not the Christ, but that I am sent before him. He who has the Bride is the Bridegroom, but the Friend of the Bridegroom who stands and hears him rejoyces exceedingly because of the Bridegrooms voice: This my joy

y therefore is fulfilled; He must in-
reaſe, but I be diminiſht; He that comes
om above is above all; He that is of the
arth is earthly, and ſpeaks of the earth;
e that comes from Heaven is above all.
nd what he has ſeen and heard, that he
ſtifies, and no man receives his teſtimo-
y. He that has received his teſtimony
as ſet to his Seal that God is true. For he
hom God has ſent, ſpeaks the Words of
od; for, God gives not the Spirit by
eaſure; the Father loves the Son, and has
iven all things in to his Hand. He that be-
eves on the Son has everlaſting Life; and
e that believes not the Son ſhall not ſee
fe, but the wrath of God abides on him.

Reſp. *Speak O thou deareſt Spouſe of Hea-
ven; ſpeak peace to the Souls of thy Ser-
vants, and let us ſtand and hear, and be
raviſht with the charms of thy Voice.* For
thy Voice is the voice of ſweetneſs, and thy
Words the Words of Eternal life. All
other Laws are the inventions of men, but
thine thou receiveſt from the mouth of thy
Father. O may thoſe Errors ſtill Dimi-
niſh, and thy ſacred truths every day
increaſe, till their ſound be ſpread
over all the World.* For thy——

Lesson 45.

But *Herod* the Tetrarch (being reproved by *John* concerning *Herodias* his Brother *Philips* Wife, and for all the Evils which *Herod* had done,) added yet this above all, that he sent out and apprehended *John*, and bound him, and shut him up in prison; for *Herodias* his Brother *Philips* Wife, because he had Marryed her. For *John* said to *Herod*, It is not lawful for thee to have thy Brothers Wife; and when he would have put him to Death, he feared the people, because they esteemed him as a Prophet. But *Herodias* lay in Wait for him, and would have killed him; but She could not: for *Herod* feared *John*, knowing he was a Just and Holy Man; and he observed him, and hearing him, did many things, and heard him gladly.

Resp. *Whether alass! do our passions lead us! How desperately does one Darling Sin engage into others.* * *Deliver us, O Lord in the first beginnings, and suffer not our Faults to become strong and customary, lest we grow at length to despise Reproof, and hate our Reprover.* Herod *knew* John *to be just, yet kept him in prison; he heard him gladly, yet cut off his*

his head; nothing so imbroil'd as a Vicious life; nothing so full of Contradictions as a wicked Conscience. Deliver us—

Lesson 46.

Now when Jesus knew that *John* was cast into prison, and that the Pharises had heard that Jesus made and Baptized more Disciples then *John*, (though Jesus himself Baptized not, but his Disciples.) He left *Judea*, and departed again into *Galilee*; and he must needs go through *Samaria*; then comes he to a City of *Samaria*, which is called *Sychar*, near the parcel of ground that *Jacob* gave to his Son *Joseph*, now *Jacobs* Well was there. Jesus therefore being wearyed with his Journey, so sate on the Well, and it was about the sixth Hour.

Resp. *Thus does our wise Lord preserve with prudence his life and liberty, while he saw they were useful to Virtue; yet readily abandoned both, when his Fathers will, and the Worlds Salvation required it * O give us Grace dear Lord to admire thy love, and with our best endeavours follow thy Example. Thou relievest thy Wearines with an uneasie*

ſeat, and ſeekeſt to refreſh thy Thirſt with a cup of Cold Water; and endureſt all the while with patience the ſcorchings of the Noon-day Sun. **O give*——

Leſſon 47.

There comes a Woman of *Samaria* to draw Water; Jeſus ſays to her, Give me to drink, (for his Diſciples were gone away into the City to buy meat) Then ſaid the Woman, How is it that thou, being a *Jew*, askeſt drink of me, who am of *Samaria*; (for, the *Jews* communicate not with the *Samaritans*.) Jeſus anſwered and ſaid, If thou kneweſt the gift of God, and who it is that ſays to thee, Give me to drink, thou wouldſt perhaps have askt of him, and he would have given thee living Water. The Woman ſays to him, Sir, thou haſt nothing to draw with, and the Well is deep; whence then haſt thou that Living Water? Art thou greater then our Father *Jacob*, who gave us the Well, and drank thereof himſelf and his Children, and his Cattle? Jeſus anſwered and ſaid to her, Every one that drinks of this Water ſhall thirſt again; but, whoever drinks of the Water that I ſhall give him

ſhall

all never thirst; but, the Water I shall ve him, shall become in him a Fountain Water, springing up into everlasting fe.

esp. *So thou proceedest with us, O gracious Lord, and so we deal with thee: Thou askest of us and we rudely deny thee: Thou inviteſt us to ask of thee, and we ungratefully neglect thee.* * *O, did we know who it is that loves us, and what it is hee'l give us, we would ask of him, and he freely would bestow on us the Waters of Life. He would infuse such Graces into our hearts, and work our affections to so bleſt a frame, that our very desires would become in our own Souls a fountain of joy that springs to Eternity.* * *O, did we——*

Lesson 48.

The Woman says to him, Sir, give e this Water that I thirst not, neither me hither to draw. Jesus says to her, o, call thy Husband and come hither. he Woman answered and said, I have o Husband. Jesus says to her, Thou ast well said, I have no Husband: for, hou hast had five Husbands, and he hom thou now hast is not thy Hus-

band, in that saidst thou truly. The Woman says to him, Sir, I perceive thou art a Prophet. Our Fathers adored in this Mountain; and you say, at *Jerusalem* is the place where Men ought to adore. Jesus says to her, Woman, believe me, the hour comes when you shall adore the Father, neither in this Mountain nor yet at *Jerusalem*. You adore what you know not; we know what we adore: for, Salvation is of the *Jews*. But the hour comes and now is, when the true adorers shall adore the Father in Spirit and in truth; for the Father seeks such to adore him. God is a Spirit, and they who adore him must adore in Spirit and in truth. The Woman says to him, I know the *Messias* comes, who is called *Christ*; and when he comes he will tell us all things. Jesus says to her, I who speak to thee am He. And, upon this came his Disciples, and marvelled that he talk'd with a Woman: yet no man said, What seekest thou? or why talkest thou with her? The Woman then left her Water-pot, and went into the City, and says to the Men there, Come see a Man who has told me all that ever I did: is not this the Christ?

Resp. *Yes, this is he; this is the* Christ *that came to save us: This is the* Messias *that has taught us all things.* * *Great is thy name, O Lord, among the Gentiles; and in every place is offered to thee a pure Oblation. Thou art the true Redeemer of the whole World, and hast graciously enlarged the Bounds of Salvation; no longer now confined to one place or people, but universally proposed to all that adore in Spirit and truth.* * *Great is.*

Lesson 49.

Then they went out of the City and came to him. In the mean while his Disciples prayed him saying, Master, Eat. But, he said to them, I have meat to eat that you know not of. The Disciples therefore said one to another, Has any Man brought him to eat? Jesus says to them, My Meat is to do the will of him that sent me, and to finish his work. Say not you, There are yet four Months and then comes Harvest? Behold, I say to you, lift up your eyes and look on the Fields, for they are white already to Harvest. And, he that reaps receives wages, and gathers fruit to Life Eternal, that both he who sows and he who reaps

may

may rejoyce together. And herein is that saying true, 'Tis one that sows, and 'tis another that reaps. I sent you to reap what you labour'd not; others took the pains and you have entred into their labours. And many of the *Samaritans* of that City believed on him, for the saying of the woman which testified, He told me all that ever I did. So when the *Samaritans* were come to him, they besought him to tarry with them; and he abode there two days. And many more believed, because of his own word: and said to the woman, Now we believe not because of thy saying; for we have heard him our selves, and know this is indeed the Saviour of the World.

Resp. *Make us, O dearest Jesu, forsake the things of this world that retard us in our course of serving thee: O let it be our meat to obey thy will, and finish the work thou commandst us to do.* * *For thy will, O Lord, is the benefit of thy Servants, and the work thou commandest our own Salvation. If we go out to seek thee, thou wilt stay to expect us; if we desire thy company thou wilt dwell among*

among us, and quickly teach us with thy sweet converse that happy art, to believe and be saved. * *For thy* ——

Lesson 50.

Now after two Days, he departed thence, and Declining the City of *Nazareth*, (for Jesus himself testified that a Prophet has no Honour in his own Country.) He returned in Vertue of the Spirit into *Galilee*; where when he was come the *Galileans* received him, having seen all he had done at *Jerusalem* in the Festival day; for themselves also went to the Feast; then began Jesus to preach the Gospel of the Kingdom of God, and to say the time is accomplisht, and the Kingdom of God draws nigh: Do penance, and believe the Gospel, for the Kingdom of Heaven is at hand: And the fame of him went out through all the Region; and he taught in their Synagogues, and was magnified by all. He came therefore again into *Cana* of *Galilee*; where he made the Water Wine; and there was a certain Lord whose Son was sick at *Capernaum*. When he heard that Jesus was come out of *Judea* into *Galilee*, he went to him, and besought him to come down and heal his-

his Son: for he was at the point of death. Then said Jesus, Except you see signs and wonders, you do not believe. The Noble man sayes, Sir, come down ere my child Die. Jesus sayes to him, Go thy way: thy Son lives. And the man believed the Word that Jesus had spoken to him, and went his way. And as he was now going down, his Servants met him, and told him that his Son lived. Then Enquired he of them the Hour wherein he amended; and they said, yesterday at the seventh Hour the Feaver left him; so the Father knew it was at the same Hour in which Jesus said to him, thy Son lives; and Himself believed, and his whole House. This second miracle again did Jesus when he was come out of *Judea* into *Galilee*.

Resp. *'Twas not O Lord an empty Fame thou taughtest, but such a credit as might benefit others: 'twas not a pique against those who diminisht thee, but a prudence to bestow thy pains where they were best disposed to receive thee.* * *Justly O my God! may we fear our own unworthiness, but never suspect thy Goodness, nor doubt thy power, nor accuse thy Wisdom. At the*

Word

Word of Jesus the sorrowful Father was comforted, and the dying Child restored, and the whole Family miraculously raised from the Death of Infidelity to the life of Grace. * *Justly O my God* ——

Lesson 51.

And Jesus walking by the Sea of *Galilee*, saw two Brethren, *Simon* who is called *Peter*, and *Andrew*, casting a Net into the Sea, for they were fishers; and going forward from thence a little, he saw other two Brethren, *James* and *John* in a Ship with *Zebidee* their Father mending their Nets: and as the people pressed on him to hear the Word of God, and he stood by the lake of *Genezareth*, and saw two Ships standing by the Lake, but the Fishermen were gone out of them, and were washing their Nets: he entred into one of the Ships which was *Simons*, and prayed him to thrust out a little from the Land: And he sat down and taught the people out of the Ship. Now when he had left speaking, he said to *Simon* Lanch out into the Deep, and let down your Nets for a Draught; and *Simon* answering, said to him, Master, we have laboured all Night, and taken nothing:

Never-

his Son: for he was at the point of death. Then said Jesus, Except you see signs and wonders, you do not believe. The Noble man sayes, Sir, come down ere my child Die. Jesus sayes to him, Go thy way: thy Son lives. And the man believed the Word that Jesus had spoken to him, and went his way. And as he was now going down, his Servants met him, and told him that his Son lived. Then Enquired he of them the Hour wherein he amended; and they said, yesterday at the seventh Hour the Feaver left him; so the Father knew it was at the same Hour in which Jesus said to him, thy Son lives; and Himself believed, and his whole House. This second miracle again did Jesus when he was come out of *Judea* into *Galilee*.

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Never-

Nevertheleſs at thy Word I will let down the Net, which when they had done, they encloſed a great multitude of Fiſhes, and their Net brake. And they beckn'd to their partners who were in the other Ship, that they ſhould come and help them. And they came and fill'd both the Ships, ſo that they began to ſink. Which when *Simon Peter* ſaw, he fell down at Jeſus's knees, ſaying, Depart from me, for I am a ſinful man, O Lord. For, he was aſtoniſht, and all that were with him, at the draught of Fiſhes which they had taken. And ſo were alſo *James* and *John*, the Sons of *Zebidee*, who were partners with *Simon*. And Jeſus ſaid to *Simon*, Fear not, from henceforth thou ſhalt catch men. Then ſaid he to *Simon* and *Andrew*, Follow me, and I will make you fiſhers of men: and they forthwith left their Nets and followed him. And immediately he call'd *James* and *John*; and they ſtraightway left their Nets and their Father *Zebidee* in the Ship with the hired Servants, and went after him.

Reſp. *Lord, we confeſs without thee our endeavours are in vain, and without thy*

thy blessing our hopes can never succeed: but we also know thou rewardest those who obey thee, and faileſt not to relieve with a generous bounty those who depend on thee. **O, give us first thy Grace to observe our part, and wee l not fear the performance of thine. Thou calleſt to thy self the poor and humble; those who faithfully live together in peace and charity: preferring them to thy friendship here, and to thy Glory hereafter.* **O give us*——

Leſſon 52.

And, they went into *Capernaum*, a City of *Galilee*; and straightway, on the Sabbath-days, Jeſus enter'd into the Synagogue and taught them. And they were aſtoniſht at his Doctrine, for his word was with power; and he taught them as one that had Authority, not as the *Scribes*. And, there was in their Synagogue a man who had an unclean Spirit; and he cryed with a loud voice, ſaying, Let us alone, what have we to do with thee, thou Jeſus of *Nazareth*? art thou come to deſtroy us? I know thee who thou art, the Holy One of God. And Jeſus rebuk'd him, ſaying, Hold

thy

thy peace and go out of him. And when the Devil had thrown him in the midst, tearing him and crying with a loud voice, he went out of him, and hurt him not. And, they were all amaz'd; insomuch that they question'd among themselves, saying, What thing is this? What new Doctrine is this? for, with authority and power he commands even the unclean Spirits, and they obey him. And immediately his fame spread abroad, throughout all the Region round about *Galilee.*

Resp. *Happy the Ears that heard thee speak, O Jesu of* Nazareth! *happy the Hearts that felt the power of thy Word, O thou holy One of God!* * *For, Thou commandest with authority even the unclean Spirits, and they obey thee. Receive me, O Lord, from the snares of Temptations, and powerfully chace away the enemies of my peace; that they tear not my mind with distracting thoughts, nor trouble my repose with impure fancies.* * *For, Thou* ——

Lesson 53.

And, going out of the Synagogue, they enter'd into the house of *Simon* and

d *Andrew*, with *James* and *John*:
nd *Simons* Wives Mother lay ſick of a
eat Feavour; and forthwith they tell
ſus of her, and beſought him for her.
nd he came and took her by the hand,
d lifted her up, and rebuk'd the Fea-
our, and it immediately left her: and
raightway ſhe aroſe and miniſter'd to
em. And, when it was Evening,
fter Sun-ſet, they brought to him all
hat were diſeas'd; and many that were
oſſeſs'd with Devils. And all the City
as gathered together at the door. And
e caſt out the Spirits with his word,
nd, laying his hands on every one of the
ck, heal'd them. That it might be
ulfill'd which was ſpoken by *Eſay* the
rophet, ſaying, He took our infirmities
nd bore our ſickneſſes. And the Devils
ame forth of many, crying out and ſay-
ng, Thou art *Chriſt* the Son of God.
And he, rebuking them, ſuffer'd them
ot to ſpeak; becauſe they knew him,
hat he was *Chriſt*.

Reſp. *Lord! how concern'd we are in what belongs to our bodies! how buſily we throng about thee to be heal'd of our ſickneſſes! but, when do we take to heart*

the

*the interests of our Souls? when do we seek in-earnest to be cur'd of our sins? *O lift us up, dear Lord! and immediately we shall rise, and run with cheerfulness the ways of thy commands. Our wounded nature lyes sick and hopeless, till thy Grace vouchsafe to visit us: of our selves, alas, we cannot move one step, till thy mercy take us by the hand. * O lift us——*

Lesson 54.

And, rising in the morning very early, he went out, and departed into a solitary place, and there pray'd. And *Simon* and they that were with him follow'd after him. And, when they had found him, they said to him, All men seek for thee. And he said to them, let us go into the next Towns and Cities, that I may Preach there also: for, to that purpose am I come. And the People sought him, and came to him, and stay'd him, that he should not depart from them. To whom he said, I must Preach the Kingdom of God to other Cities also; for, therefore am I sent. And Jesus went about all *Galilee*, teaching in their Synagogues, and preaching the Gospel of the King-

ngdom; and healing every malady
d every infirmity among the people,
d casting out Devils. And his fame
ent through all *Syria*: and they
ought to him all sick persons that were
ken with divers diseases and torments,
d such as were possest with Devils and
unaticks, and those that had the Pal-
; and he heal'd them.

esp. *Still thou goest on, O gracious Jesu! in thy compassions towards us; often renewing the example of thy Virtues, and often repeating the evidence of thy Miracles:* **That we may still have something to imitate, and something to admire; and be mov'd by Both to love and believe thee. Of thee, O Lord! will I learn to rise early and retire to pray, and by no importunity be diverted from my duty; for, this was the end of thy holy practice: On thee will I hope in all my distresses, and not fear the malice of my deadlyest enemies; for this was the end of shewing thy Power.* **That we may—*

Lesson 55.

And, Jesus seeing great multitudes
bout him, commanded to go beyond
he water. And, as they walkt in the
way

way, a certain Scribe said to him, Master I will follow thee whithersoever thou go-eſt. Jeſus says to him, The Foxes have Holes, and the Fowls of the Air have Nests; but, the Son of Man has not where to lay his head. Then said he to another, who was of his Diſciples, Follow me: but he said, Lord, permit me firſt to go and bury my Father. Jeſus says to him; Follow me, and let the dead bury their dead; but go thou preach the Kingdom of God. Another said, I will follow thee, Lord, but ſuffer me firſt to take leave of them that are at home. Jeſus said to him; No Man that puts his hand to the Plough and looks back, is fit for the Kingdom of God.

Reſp. *'Tis not for fleſh and blood to follow thee, O thou great Exemplar of ſublime perfection! 'tis not for fleſh and blood to perform the excellencies of an Evangelical Life.* * *But, to the Almighty grace of God, nothing is impoſſible. Every excuſe is welcom to us, every little difficulty is enough to divert us; we are afraid of the hardſhip of Poverty, we are in love with our kindred and acquaintance;*

ance; and never can Nature alone over-
*ome these difficulties. * But, to——*

Lesson 56.

And it came to pass one day, when
ening was come, He said to his Disci-
s, Let us go over to the other side of
Lake. And, dismissing the Multi-
e, they take him, so as he was, into
Boat; and lanch'd forth: and there
re other Boats with them. And, as
y were Sailing on, He fell asleep: and
re arose a great Tempest of Wind,
d the Waves beat into the Boat, so
at it was filled and covered with the
aves; and they were in danger. But,
was in the hinder part of the Vessel,
eping on a Pillow. And his Disciples
me to him, and rais d him, saying,
aster, carest not thou that we perish?
ord, save us; we perish. Jesus said
them, why are you fearful, O you of
tle Faith? Then, rising up, He rebuk'd
e wind, and the raging of the water,
d said to the Sea, Peace, be still: and
e wind ceas'd, and there followed a
reat calm. And he said to them, why
e you fearful? have you not yet Faith?
nd the men wonder'd, and were ex-

treamly

treamly afraid; and said to one another, Who think you is this? for, he commands the Winds and the Sea, and they obey him.

Resp. *Let us not fear to be swallow'd up of our Enemies, though the storm rise never so high; let us not loose the Anchor of our hope, though the Waves swell over our heads.* * *For, our Lord will assuredly rise and deliver us. When we are distress'd with any danger or temptation, and our Jesus seems to be asleep and not regard us; let us go to him with Faith, and awake him with Prayer, and expect his mercy with an humble confidence.*

* *For, our Lord* ——

Lesson 57.

And they said to the Country of the *Gerasens*, which is over against *Galilee*: And, when Jesus came ashore, there met him a man who had been a long time possess'd with the Devil; and he wore no Cloaths, nor tarry'd in any house, but dwelt in the Sepulchers: neither could any now bind him; for, being often bound with Fetters and Chains, he broke them in pieces, and none could tame him. And he was always night and

d day among the Tombs, and in the ountains, crying out, and cutting him- f with Stones. This man, as ſoon he ſaw Jeſus afar off, ran and fell wn before Him, and ador'd Him. nd, crying out with a loud voice, ſaid, hat have I to do with Thee, JESU, n of the moſt high God! I adjure hee by God that Thou torment me t; (for, He commanded the unclean irit to go out of the man.) And Jeſus kt him, ſaying, What is thy name? ſaid, my name is *Legion*; for, we are any. And he much intreated Him not to expell him out of that Countrey, or command them to go into the pth.

eſp. *Miſerable Man! to what ſad diſaſters is our nature expos'd? how do our own extravigancies moſt hurt our ſelves, while we madly provoke with our offences even Him that ſhould cure us?* * *Pity, O Gracious Lord! the calamities of our Life; and leave us not to our ſelves, the worſt of our Enemies. We ſee the miſeries to which our ſins engage us; we ſee our paſſions, how many they are, and how ſtrongly they hold us; yet*

are we loath to forsake a foolish custom; we fear the trouble of being dispossest.

* *Pity, O*——

Lesson 58.

And there was, not far from thence, a great herd of Swine feeding: and the Devils besought Him, saying, if Thou cast us out, send us into the herd of Swine; and he said to them, Go. And the unclean Spirits going out, enter'd into the Swine; and the whole herd, being about two Thousand, ran with violence headlong into the Sea, and were choakt in the Waters. Which when the Keepers saw, they fled, and carryed the news into the City, and into the Towns, and into the Fields. And they went forth to see what was done, and they came to Jesus; and found the man, out of whom the Devils were gone, sitting at His Feet, cloath'd, and well in his wits: and they were afraid. And, they that had seen him, told them how he had bin made whole from the Legion; as also concerning the Swine. And the whole City went out to meet Jesus; and when they saw Him, all the Countrey intreated Him to depart from their Coasts;

asts; for they were taken with great
r. And Jesus, going into the Boat
urn'd. And the man who had been
xt with the Devil began to beseech
us, that he might be with Him: But
dismist him, saying, Return to thy
use and tell how great things God
done to thee, and has had compassion
thee. And he went through the
ole City, preaching how great things
us had done to him: and all mar-
l'd.

sp. Uncharitable wretches! they saw their lamentable neighbour restored to his wits, and freed from no less then a Legion of Devils; and not one of them rejoyced: they heard their Swine were drowned in the Sea; and the whole Countrey was afraid, and came out to Jesus, and intreated Him to depart.

** O, why not rather fall down at his feet, and all beseech Him to dwell with them for ever! Deliver us, O Lord, from basely preferring the petty interests of this world, before the precious means of saving our own and our neighbours Souls.*

** O why not——*

Lesson 59.

Again Jesus entered into *Capernaum* after some days; and it was noised that He was in the house. And straightway many were gather'd together, so that there was no room to receive them, no not so much as about the door. And it came to pass on a certain day, as He was teaching, that there was *Pharisees* and Doctors of the Law sitting by; which were come out of every Town of *Galilee*, and *Judea*, and *Jerusalem*: And He preacht to them the word; and the virtue of our Lord was to heal them. And, behold, men come to Him, bearing in a Bed one sick of the Palsie, who was carried by four: and they sought means to bring Him in and lay him before Him, And, when they could not find by what way they might bring him in, because of the Multitude; they went upon the house top, uncover'd the roof where he was, and opening it, let him with his couch, down through the tiling into the midst before Jesus. And, when Jesus saw their Faith, He said to the sick of the Palsie, Son, be of good cheer, thy sins are forgiven thee.

Resp

*p. Quicken, O gracious Lord! our half dead Spirits, into a lively and active zeal of bringing others to Thee; and touch their hearts with the same affection for us. *That, by our mutual charity we may obtain thy pardon, and taste the joys of a peaceful conscience. Let us not faint at the first encounter, nor quit our pious purpose for a little pains; but wisely cast about to overcome the difficulty, and try all possible ways to assist one another. * That, by—*

Lesson 60.

And, the *Scribes* and *Pharisees* began think in their minds, and to say with-themselves, Why doth this man thus ak Blasphemies! Who can forgive sins t God alone? And Jesus immediately, owing in His Spirit their thoughts, t they so reason'd within themselves, d to them, why think you Evil in your arts? whether is it easier to say to the k of the Palsie, Thy sins are forgiven e? or to say, Arise, take up thy Bed d walk? But, that you may know the n of Man hath power on Earth to for-ve sins, (then saith he to the sick of e Palsie) I say to thee, Arise, take up

thy bed, and go to thy house. And immediately he arose, and took up the bed whereon he lay, and went forth before them all; and departed to his own house, glorifying God. But, when the multitude saw it they marvail'd, and were all amaz'd; and magnified God who had given such power to men: and were filled with fear, saying, we have seen strange things to day, we never saw it on this fashion.

Resp. *Behold, dear Lord, to Thee we come, and open before Thee all our infirmities: our minds are sick of the Palsie, and our faculties benum'd with a dead sluggishness; we are apt to censure the good works of others, but slow to do any our selves.* * *Heal us, O Thou Heavenly Physician! whose mercy both cures the sick, and pardons the penitent. O make us quickly rise from the sins wherein we have lyen too long, and strengthen us to conquer our corrupted nature; that we may walk towards Thee our Eternal home, and praise thy name for ever.* * *Heal us, O*——

Lesson

Lesson 61.

After these things, Jesus went forth again by the Sea side, and all the multitude resorted to Him: and He taught them. And, as He passed by, He saw a *Publican*, named *Levi*, sitting at the receipt of Custom; who was called also *Matthew*: and he said to him, Follow Me. And he left all, rose up, and followed Him. And *Levi* made Him a great Feast in his own house; and it came to pass that, as JESUS sat at meat, many Publicans and Sinners came and sat down together with JESUS and His Disciples; for, there were many, who also follow'd Him. And, when the *Scribes* and *Pharisees* saw Him eat with Publicans and Sinners, they murmuring said to His Disciples, Why does your Master, and why do you eat and drink with Publicans and sinners? when JESUS heard that, He answering said to them, They who are well need not the Physician, but they who are sick. But, go and learn what this means, I will have Mercy and not Sacrifice: for, I am not come to call the Just, but Sinners to Repentance.

Resp. *So sweetly efficacious is Thy Grace, O Lord, that immediately it draws us to Thee; so kindly condescending is Thy clemency, that Thou presently embracest us when we come: I will have Mercy and not Sacrifice; for, I came not to call the Just, but Sinners to Repentance. Lord, we confess our sins, we confess our need of thy mercies: but, our hope is great Thou wilt pardon us; while we hear Thee so graciously remember Thy ancient promises, and so powerfully urge them in favour of us sinners.* * I will have———

Lesson 62.

Then came to Him the Disciples of *John*, saying, why do we and the *Pharisees* fast often, and make Prayers: but Thy Disciples fast not, but eat and drink? And JESUS said to them, Can you make the Children of the Bridegroom fast, while the Bridegroom is with them? But, the days will come when the Bridegroom shall be taken away from them; then shall they fast in those days. And He spake a similitude to them, No man puts a piece of a new Garment into an old; else he both breaks the new, and

he peice that was taken out of it agrees ot with the old. And, no man puts ew Wine into old Bottles; else the new Vine will break the Bottles, and it self e ſpilt, and the Bottles loſt: but new Vine muſt be put into new Bottles, and oth are preſerv d. No man alſo, having runk old Wine, ſtraightway deſires ew; for, he ſays, the old is better.

Reſp. *When Thou art preſent with us, O Thou Heavenly Spouſe of our Souls! when Thou art pleas'd to ſtay and dwell in our hearts, how ſtrangely doſt Thou fill them with joy and ſweetneſs! * Whatever happens, we cannot be ſad while Thou art with us, nor merry if Thou leaveſt us. Infuſe thy holy love into our hearts, O Lord, and make us faithfully hold it faſt for ever; that we looſe not not our ſelves by neglecting Thy Grace, but preſerve them both to Eternal Life.*

* *Whatever happens* ——

Leſſon 63.

While JESUS ſpake to them theſe things, (being near the Sea) behold, there came a man named *Jairus*, one of the Chief Rulers of the Synagogue; and ſeeing Him, fell down at His Feet, and be-

beſought Him that He would come into His houſe: For, he had one only Daughter, about twelve years of Age, and ſhe lay a dying. And He beſought Him earneſtly, ſaying, My Daughter lyes at the point of death: but, come Thou and lay Thy Hands on her that ſhe may be heal'd, and ſhe ſhall live. And JESUS went with Him; and His Diſciples and much people follow'd Him: But, as He went, the multitude throng'd Him: and behold, a certain woman who was diſeas'd with an Iſſue of Blood twelve years, and had ſuffer'd many things of many Phyſicians, and ſpent all that ſhe had upon them; and was not any thing better; but rather grew worſe: When ſhe heard of JESUS, ſhe came in the preſs behind, and toucht the hem of His Garment; for, ſhe ſaid within her ſelf, If I may but touch His Garment I ſhall be whole. And ſtraightway the fountain of her Blood was dry'd up, and ſhe felt in her Body that ſhe was heal'd of that Malady. And JESUS, immediately knowing in himſelf the virtue that phocceded from Him, turn'd Him about in the throng, and ſaid, Who toucht

My Cloaths? When all deny'd, *Peter* and they that were with Him said, Master, the Multitude throngs and presses Thee, and sayest Thou, who touch'd me? And JESUS said, some body has toucht Me; for, I know there is virtue gone out of Me. And He look'd round about to see her that had done the thing. And when the Woman saw she was not hid, fearing and trembling, knowing what was done in her, she came; and falling down at His Feet, declar'd to Him before all the People, and told Him the truth, for what cause she had toucht Him; and how she was heal'd immediately. And he said to her, Daughter, be of good comfort, thy Faith has made thee whole: go in peace.

Resp. *And, can we still distrust Thy Power, O glorious JESU! or doubt thy Goodness towards Thy faithful Servants! * Thus Thou wilt surely bear Thy self to us, if thus we bear our selves to Thee. Let us humbly adore Thy Majesty, O Lord! and with a lively confidence pray to Thy Mercy; let us thankfully acknowledge all comes from Thy Bounty, and strengthen our hope with these happy experiments. * Thus* ——

Lesson

Lesson 64.

While He was yet speaking, there came one to the Ruler of the Synagogue, who said, Thy daughter is dead; why troublest Thou the Master any further? But, as soon as JESUS heard the word that was spoken, He says to the Ruler of the Synagogue, Fear not, only believe and she shall be safe. And, He suffer'd none to follow Him, save *Peter* and *James* and *John* the Brother of *James*. And when JESUS came into the Rulers house, and saw the Minstrels and the People making a noise, and them that wept and wail'd exceedingly; He says to them, Why make you this ado, and weep? give place; for the Maid is not dead but sleeps. And, they laught Him to scorn, knowing she was dead. But, when He had put them all out, He permitted not any to go in with Him, but *Peter* and *James* and *John*, and the Father and Mother of the Damsel; and entring in where the Damsel lay, He took her by the hand and call'd aloud, saying, Damsel arise. And her Spirit came again, and straightway she arose and walk'd; and He commanded something shou'd be

given

ven her to eat. And her Parents were
ionisht with great wonder: And He
harg'd them straightly, that no man
ould know it. And the fame hereof
vent abroad into all that Land.

Resp. *How quickly are we weary of praying to our God! how apt to give over our expectance from him! who yet, as soon as He sees our necessities, begins our relief; and leaves not off till He has perfectly finisht it.* * *Let us not fear, but believe and obey, and our Souls shall be safe. Why are we thus impatient when any trouble befalls us, and why disparage the extraordinary proceedings of God? though we be dead in sin and sorrow He can revive us, and give us strength to walk the ways of Life.*

* *Let us not* ———

Lesson 65.

And, when JESUS departed thence, two blind Men follow'd Him, crying out and saying, Thru Son of *David*, have mercy on us. And, when He was come into the House, the blind men came to Him: and JESUS says to them, Believe you I am able to do this for you? They said, yes Lord! Then toucht He their eyes,

eyes, saying, Be it to you according to your Faith: And their eyes were open'd, and JESUS straitly charged them, saying, See that no man know it: But they, departing, spread abroad His fame in all that Country. And, when they were gone forth, behold, they brought to Him a dumb man possess'd with a Devil: and, when the Devil was cast out, the dumb spake; and the multitudes marvail'd, saying, Never was the like seen in *Israel*. But, the *Pharisees* said, He casts out Devils through the Prince of Devils.

Resp. *None are so blind as they that will not see: the* Pharisees *pride discerns no Miracle, while the humble multitude believe and admire. The* Pharisees *envy cavils at every thing, while the plain people confess the truth.* **Wonderful are Thy Judgments, O Lord! who with-holdst Thy Graces from the worldly wise, and bestowest them on the meek and innocent. The abusers of Thy favours are deservedly forsaken, and the wilful contradicters of evident reason Thou justly abandonest to a reprobate sense.*

* *Wonderful are* ——

Lesson 66.

After this, there was a Festival day of the *Jews*; and JESUS went up to *Jerusalem*. Now, there is at *Jerusalem*, by the Sheep-gate, a pool, called in the *Hebrew* tongue *Bethesda*, having five porches. In those lay a great multitude of impotent persons, of blind, lame, wither'd; waiting for the moving of the water. For, an Angel of our Lord descended, at a certain season, into the pool and troubled the water: he, then, that first stept in after the stirring of the water, was heal'd of whatever disease he had. And, a certain man was there, who had an infirmity thirty and eight years. When JESUS saw him lying, and knew he had bin a long time in that case, He says to him, Wilt thou be made whole? The sick man answered him, Sir, I have no man, when the Water is troubled, to put me into the pool: but, while I am coming, another steps down before me. JESUS says to him, Rise, take up thy bed and walk. And, immediately, the man was made whole, and took up his bed and walked: and on the same day was the Sabbath. The

Jews

Jews therefore said to him that was cur'd it is the Sabbath-day, it is not lawful for thee to carry thy bed. He answered them, He that heal'd me, He said to me Take up thy bed and walk. Then ask they him, What man is that who said to thee, Take up thy bed and walk? And he that was heal'd knew not who it was: for, JESUS had withdrawn Himself away from the multitude who were standing in the place. Afterwards JESUS finds him in the Temple, and said to him, Behold thou art made whole; sin no more least a worse thing happen to thee. The man departed, and told the *Jews* that it was JESUS who had made him whole.

Resp. *Behold us, O Lord, in this state of misery, and no hope left us but in Thy Mercy: here we must lye kept down with our sins, unless thy clemency take pity on us.* * *Enlighten, O Lord, the blindness of our understandings, and straighten the crookedness of our wills, and heal all the infirmities of our weak nature. O, do Thou thorowly cure us that we sin no more, but immediately take up our hearts, which too long have*

clav'd

cleav'd to this earth, and bear them after Thee, to walk from henceforth the ways of Thy Commandments. * *Enlighten*——

Lesson 67.

The *Jews* therefore persecuted JESUS because He did these things on the Sabbath. But JESUS answered them, My father works hitherto, and I work. Hereupon the *Jews* sought the more to kill Him; because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God. Then answered JESUS and said, verily, verily, I say to you, The Son can do nothing of Himself, but what He sees the Father doing: for, what things soever He does, these also does the Son likewise. For, the Father loves the Son, and shews Him all things that Himself does: and He will shew Him greater works then these, that you may marvail. For, as the Father raises up the dead, and quickens them, even so the Son quickens whom He will. For, the Father judges none, but has committed all judgment to the Son: that all should honour the Son, even as they honour

nour the Father. He that honours not the Son honours not the Father who sent Him. Verily verily I say to you, He that hears My word, and believes on Him that sent Me, has everlasting Life, and shall not come into condemnation, but is passed from death to life. Verily, verily, I say to you, the hour comes and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For, as the Father has life in Himself, so has He given to the Son to have life in Himself: and has given Him authority to execute judgment also, because He is the Son of Man. Marvail not at this; for the hour is coming when all that are in the graves shall hear His voice; and shall come forth: they that have done Good, to the Resurrection of Life; and they that have done Evil, to the Resurrection of Damnation. I cannot of My self do any thing; as I hear I judge: and My judgment is just; because I seek not My own Will, but the Will of the Father who sent Me.

Resp. *Lord, what pretences can Hypocrisie find out, when Malice has a mind to calum-*

*calumniate innocence! Thou healeſt their Diſeaſes, and they perſecute Thee as a Sabbath-breaker; Thou teacheſt them Thy Heavenly Myſteries, and they ſeek to kill Thee as a Blaſphemer. * Pardon us, O JESU! and by Thy Grace diſpoſe our hearts firmly to believe Thy ſublime Truths, and humbly imitate Thy unwearyed patience. Thou art the Eternal Son of God, and Heaven and Earth were made by Thy Power: Thou art the infallible Judge of the World; and Life and Death depend on Thy Sentence. * Pardon us, O——*

Leſſon 68.

If I bear witneſs of My ſelf, My witneſs is not true; there is another that gives teſtimony of Me; and I know the teſtimony He gives of Me is true. You ſent to *John*, and he bare witneſs to the truth: But, I receive not teſtimony from man; but theſe things I ſay that you may be ſaved. He was a burning and ſhining light; and you were willing for a ſeaſon to rejoyce in His Light. But, I have greater witneſs then that of *John*: for, the works which My Father has given Me to finiſh, the very works I do,

bear

Who, in thy tender care, hast contriv'd such means, that nothing can undo us but our own perverſnes.

How easie hast thou made the way to heav'n! how light is the burthen thou lay'ſt on thy followers!

'Tis but to love Thee, our greatest Benefactor; and we perfectly fulfil every branch of thy Law.

'Tis but desiring to see Thee, our supream Beatitude; and we are sure to possess an eternity of joy.

Blessed, O my God, be the wisdom of thy Providence; that alone knows the way to draw good out of evil.

That not only restores us to our first degree; but makes even our fall rebound us to a greater height.

Lord, as thy goodnes turns all things to the advantage of thy Elect; O may the Elect praise thy goodnes in all things.

Glory be, &c. As it was, &c.

Psal. XXXII.

ADmirable wert thou, O Lord, in thy merciful promise; but infinitely more, in thy wonderful performance.

Thou didst not depute an Angel to supply thy place; nor entrust so tender a work to the manage of a Seraphin:

But Thy self didst bow the Heav'ns and come down; and with thy own blest hands work our Redemption.

Thy self didst take upon thee our frail nature; and vouchsafe to be born of an humble Virgin.

Condescending to the weaknesses of a child; a child whose Parents were poor and unesteem'd in the world.

Not declining the mean entertainment of a stable: O, how unfit for the birth of the King of Heav'n!

But

But contenting thy self with the cradle of a manger; and the uneasy lodging on a bed of straw.

Refusing the soft accomodations of the rich; to undergo the inconveniencies of a poor stranger.

Only the faithful *Joseph* stood waiting on Thee; and provided, as he was able, for his helples family:

Only thy pious Mother dearly embrac't Thee; and wrapt thy tender limbs in litle clouts.

Wonder O heavens, and be amaz'd O earth; and every creature humbly bow your heads:

Bow and adore this incomprehensible mystery; *the* LORD *was made flesh, and dwelt among us.*

But most of all, we who are most concern'd; the banisht children of unfortunate *Adam*:

Let us bow down our faces to the dust; and prostrate adore so unspeakable a mercy.

Behold thus low my Saviour stoopt for me; to check the pride of my corrupted nature.

Behold thus low He stoopt to take me from the ground; and raise me to the felicities of his own Kingdom.

Lift up thy voice with joy, O my soul; and sing Hosanna to the new born JESUS.

Call all the blessed Angels to celebrate his birth, and repeat afresh that heav'nly Anthem.

Glory be to God on high,* on earth peace, towards men of good will.

Lift up thy voice aloud, O my soul! and to the Quires of heav'n joyn the musick of the Church.

Glory be, &c. As it was, &c.

Psal. XXXIII.

REjoyce all you faithful Nations of the earth, when you hear the sweet Name of our dear Redeemer.

Rejoyce,

Rejoyce, and, with your bended knees and hearts, adore the bleſſed JESUS.

He is the Son of the ever-living God; equally participating the glories of his Father.

He is that great *Meſſias* whom the Prophets foretold, and all the ancient Saints ſo long expected.

At length, in the fulnes of time, he came; to viſit in Perſon our miſerable world:

He came with his hands full of miracles; and every miracle full of mercy:

He made the crooked become ſtraight; and the lame to walk and leap for joy.

He open'd the ears of the deaf to hear; and gave ſight to them that were born blind:

He looſen'd the tongues of the dumb to ſpeak: O may he govern ours to ſing his praiſe!

He clens'd the leprous by the word of his mouth; and heal'd their diſeaſes who but toucht his garment.

To the poor he reveal'd the treaſures of his Goſpel; and taught the ſimple the myſteries of his Kingdom.

He caſt out Devils by the command of his Will; and forc't them to confeſs and adore his Perſon.

He rais'd the dead from the grave to life; the dead that was four days buried and corrupted:

Nay even Himſelf, being ſlain for us on the Croſs, and his tomb made faſt and ſecur'd with a guard.

He rais'd again by his own victorious power; and carry'd up our nature into the higheſt heav'ns.

All theſe ſtupendious ſigns, O glorious JESU! were done by the hand of Thy Almighty mercy:

To witneſs thy truth with the ſeal of heav'n; and endear thy Precepts with obliging miracles:

That thus engag'd we might believe in Thee; and, obeying thy Law, be eternally ſav'd.

O Let not all this love, dear Lord, be loſt; by ſo many Tokens ſo kindly expreſt.

One

One miracle more we humbly beg; but one as strange and hard as any of the reſt.

Soften our ſtony hearts into a tender ſenſe * of thy great goodnes and their own true duty.

Raiſe our dead ſpirits from this heavy earth, to dwell with Thee in the land of the Living:

That, as we here admire thy bounteous Power, and daily ſing the wonders of thy Grace;

We may hereafter adore thy Bleſſed Self, and ſing eternally the wonders of thy Gory.

Glory be, &c. As it was, &c.

Ant. Praiſe our Lord, O my ſoul, and forget not all his benefits.

Capit. Jude. *v.* 24, 25.

TO Him who is able to preſerve you without ſin, and ſet you immaculate before the ſight of his glory, in exultation at the coming of our Lord JESUS Chriſt: to the only God our Saviour, by JESUS Chriſt our Lord, be glory and magnificence, Empire and Power, before all ages, and now, and to all ages for ever, Amen.

Hymn X.

LEt others take their courſe,
And ſing what Name they pleaſe:
Let wealth or beauty be their Theme;
Such empty ſounds as theſe.

For me, I'le ne're admire
A lump of burniſht clay:
Howe're it ſhines, it is but duſt;
And ſhall to duſt decay.

Sweet

Sweet JESUS is the Name
My Song shall still adore:
Sweet JESUS is the charming word,
That does my life restore.

When I am dead in grief;
Or, which is worse, in sin:
I call on JESUS, and he hears,
And I to live begin.

Wherefore to thee bright Name,
Behold, thus low I bow;
And thus again: yet is all this
Far less than what I ow.

Down then, down both my knees,
Still lower to the ground;
While, with mine eys and voice lift up,
Aloud these lines I sound.

Live glorious King of heav'n,
By all thy heav'n ador'd:
Live gracious Saviour of the world,
Our chief, and only Lord.

Live, and for ever may
Thy Throne establisht be:
For ever may all hearts and tongues
Sing Hymns of praise to Thee. Amen.

Ant. Behold our faithful Lord has remembred his word: He has raised up among us the long-expected Prophet like *Moses*, and put his word in his mouth, and He hath taught us.

V. He has lead us out of the bondage of *Ægypt*.
R. And made us way to the true Land of *Canaan*.

Le

Let us Pray.

O God, who, to preserve in reach of happines those whom thou preserv'st in Being, sent'st down in the fulnes of time (as thy mercy ancient as our misery had promised) the true *Messias* to save the world from the ruine into which *Adams* fall had plung'd it! Fill our souls, we beseech thee, through deep admiration of this thy excessive bounty, with an overflowing love of Thy self, infinitely fuller of Goodnes than ev'n thy self canst express to us: and grant that this love, may so powerfully endear to us our heav'nly Masters ruleing Precepts and Example, that our perfect observing them may reciprocally raise this love, till it fit us for our only Bliss, the eternal enjoyment of Thee; through our Lord Jesus Christ, thy Son, who, with, &c.

Commemorations, &c. As pag. 22.

Tuesday Vespers.

IN the Name, &c. As *Page 26.*

Ant. Who is like thee, O Lord, among the Gods! who is like thee, terrible in judgments!

Psal. XXXIV.

SPeak no more proudly vain dust; nor provoke any longer the living God.

Seal up thy lips in humble silence; and tremblingly remember his dreadful judgments.

Remember how the earth open'd it self; and swallow'd up alive so many thousands.

Remember how the clouds rain'd fire and brimstone; and buried whole Cities in their own ashes.

Remember how the general deluge o'respred the the world, and swept away almost all man-kind.

Remember, and ask the cause of all this ruin; and tell it aloud to the bold offender:

Tell him, 'twas sin, and such as his, that drew upon them so swift destruction.

Sin threw the Angels down from heav'n; and chain'd them up in eternal darkness.

Sin banisht *Adam* out of Paradise; and turn'd that delicious garden into a field of weeds.

O God, how terrible is thy mighty arm; when Thou stretchest it forth to be aveng'd on thine enimies!

O sin, how fatal is thy desperate malice; that pulls on our heads all the thunder of heav'n!

O my soul, how dull and senseless are we; to sleep secure, as if all were safe!

Can we repeat these amazing truths; and not tremble, at the wrath of the divine justice?

Can we consider the deplorable end of sinners; and still go on in the ways of sin?

Even while we sing thy praises, O glorious Lord! our very duty should fear before Thee:

What should corrupted nature, then, do; when it sees its self ready to offend Thee?

What should a guilty Conscience do; when it sees it self ruin'd by offending Thee?

Strike thou our hearts, O Thou infinite Majesty! with an awful reverence of thy great Name.

Correct our many levities into a pious sadnes; and break our proud spirits to bow to Thee:

Still may our consciences cry aloud within us; dare you commit this evil, and sin against your God?

Dare you commit this evil, and undo your selves? and plunge your own Souls in everlasting Torments?

Forbid

Forbid so rash a madness, gracious Lord! and make thy judgments on others, mercies to us.

Glory be, &c. As it was, &c.

Ant. Who is like thee, O Lord, among the Gods! who is like thee, terrible in judgments!

Ant. Who is like thee, O Lord, among the Gods! who is like thee, amiable in mercies!

Psal. XXXV.

WIpe away the tears from thine eys, O my soul! and clear thy heart from all clouds of despair. He that's thus infinite in power to punish *, is full as infinite in goodness to save.

How often have we broken his divine Commands; yet still his earth sustains and servs us!

How often have we abus'd our fulness of bread; yet still his clouds shower plenty upon us!

Himself with his own Almighty Word confin'd the waters; and sharply reproacht their officiousness to destroy.

Hitherto shall you come, and no farther; and here will I stay your proud waves.

Only the ambitious Angels find no forgiveness; because their obstinacy refuses to seek it:

Else, could tho'e rebel-spirits disclaim their crimes; and turn again to obey their Maker:

His clemency would soon revoke their sentence; and restore them to shine in their first bright seats.

But O! the excess of mercy vouchsaft to *Adam*; and to us, dust and ashes, his posterity!

For whom the soveraign King of heav'n * humbled Himself to descend upon earth.

Leading a poor laborious life; and suffering a painful ignominious death:

Only to teach us how to live, and how to dy; and what in both to aim at.

Thy mercies, Lord, are above all thy works; and this above all thy mercies.

Glory be, &c. As it was, &c.

Ant. Who is like thee, O Lord, among the Gods! who is like thee, amiable in mercies!

Ant. Dreadful art thou, O Lord, in the terror of thy Judgments; but infinitely more amiable in the sweetnes of thy mercies.

Psal. XXXVI.

STill let us sing the mercies of our God; and hold and shake a little longer this sweet key.

When we, alas! lay buried in the abyss of nothing; his own free goodnes first cal'd us into Being.

He fashion'd our limbs in our mothers womb; and fill'd our Nurses breest with milk.

He enlarg'd our little steps when we began to go; and carefully preserv'd our helpless infancy:

Commanding even his Angels to bear us in their hands; lest we dash our feet against a stone.

How many dangers have we happily escapt; and not one of them but was govern'd by his Providence!

How many blessings do we daily receive; and not one of them but proceeds from his bounty!

He provided Tutors to instruct our youth; and plant in our tender minds the seeds of vertue.

He appointed Pastors to feed our souls; and safely guide them in the ways of Bliss.

He founded his Church on an immovable Rock; to render our Faith firm and secure.

He seal'd his love with Sacraments of grace; to breed and nourish in us the life of charity.

All this thou hast done, O merciful Lord! the wi
sposer of heav'n and earth.

All this thou hast done, and still goest on, by
finite ways to gain us to thy love.

Thou command'st us to ask, and promisest to grant;
ou invitest us to seek, and assur'st us to find.

Thou vouchsaf'st even thy self to stand at the dor
nd knock; and, if we open, thou entrest and fill'st
ur hearts with joy.

If we forget thee, thou renew'st afresh our memo
; if we fly from thee, thou still find'st some mean
o recal us.

If we defer our amendment, thou patiently stay'st
or us; and when we return, thou open'st thy arms to
mbrace us.

Surely, O my God! from all eternity * Thou hast
ast thy gracious eye upon us.

Surely thy merciful hand has sign'd our lot; and
ark't us out for thy everlasting favors.

We know thy ways are in the deep abyss; and none
an sound the bottom of thy counsels:

Yet may we safely look on the flowing streams; and
gather this comfort from their gentle course.

When we were not, thou freely lov'dst us; Thou
wilt not forsake us, now we strive to love Thee:

When we had lost our way, thou sought'st after us;
thou wilt not refuse us, now we seek after thee.

Lord, all we have is deriv'd from thee; and all we
expect can come from none but thy self.

Accomplish thine own blest purpose in us; and fi-
nish these happy beginnings towards us.

For our hopes are great, thou hast chosen us to thy
glory: since already thou so kindly hast dispos'd us by
thy grace.

Glory be, &c. As it was, &c.

Ant. Dreadful art Thou, O Lord, in the terrors of thy judgments; but infinitely more amiable in the sweetnes of thy mercies.

Capit. Rom. 13.

LEt every soul be subject to the higher Pow'rs; for there is no Power but of God; and they that be, are ordain'd of God: who ever therefore resists the Power resists the ordinance of God; and they who resist purchase to themselves damnation. For Princes are not a terror to good, but evil works. Wilt thou then not be afraid of the Power? do that which is good, and thou shalt have praise of it; for he is the minister of God to thee for good: but if thou dost evil, fear, for he bears not the sword in vain; for he is the minister of God, a revenger to wrath on him that does evil. Wherefore be subject to what is so necessary; not only for wrath, but also for conscience. And for this cause do you also pay tribute; for they are the ministers of God, serving to this very purpose. Render therefore to all their dues; tribute, to whom tribute; custom, to whom custom; fear, to whom fear; honor, to whom honor. Ow no man any thing, but to love one another; for he who loves has fulfill'd the Law.

Hymn XI.

FAin would my thoughts fly up to Thee,
Thy peace sweet Lord to find:
But when I offer, still the world
Lays clogs upon my mind.

Sometimes I climb a little way,
And thence look down below:

How

How nothing, there, do all things seem,
That here make such a show!

Then round about I turn my eys,
To feast my hungry sight:
I meet with heav'n in every thing;
In every thing delight.

I see thy Wisdom ruling all;
And it with joy admire:
I see my self among such hopes,
As set my heart on fire.

When I have thus triumph't a while,
And think to build my nest:
Some cross conceits come fluttering by,
And interrupt my rest.

Then to the earth again I fall,
And from my low dust cry;
'Twas not in my wing, Lord, but thine,
That I got up so high.

And now, my God, whether I rise,
Or still ly down in dust:
Both I submit to thy blest will;
In both on Thee I trust.

Guide thou my way, who art thy self
My everlasting End:
That every step, or swift, or slow,
Still to thy self may tend.

To Father, Son, and H. Ghost,
One Consubstantial Three,
All highest praise, all humblest thanks,
Now, and for ever be. Amen.

Ant.

Ant. What heart can resist the great King of Kings? terrible, and amiable; and mightily shewing Both, in glorious miracles of vengeance and love.

V. His right hand holds a golden Scepter;

R. And his left a flaming sword.

Let us Pray.

O God, who, by hopes and fears, the main swayers of our nature here, hast graciously provided to counterpoise our weight downwards, and sustain our faint progress up to Thee in thy Kingdom! Grant, we humbly beseech Thee, that the many notorious Examples of thy dreadful judgments on obstinate and incorrigible sinners may strongly over-aw our vices and impenitence; and thy many more eminent instances of indulgence and mercy to the penitent and truly desirous of vertue may incourage our weakness and make us effectually endeavour to gain it, by the abundant and surely efficacious means thou hast vouchsaf't in thy Church; through our Lord Jesus Christ thy Son, who, with, &c.

V. O Lord hear, &c. As *Page* 36.

Tuesday Complin.

V. Our help is in, &c. As *Pag.* 36.

Ant. Thou art, O Lord, all goodness and patience; and we, alas, all sin and disobedience.

Psal. XXXVII.

GOod God, how extreamly ingrateful are we! how strangely insensible of our manifest duty!

Every creature hears thy voice, but we; every thing lives by rule, but we.

The

The Sun observes his constant rising; and sets ex-
y at his appointed time.
The Sun stands still, if thou commandest; and even
es back, to obey thy will.
And yet the Sun pretends no reward; nor looks
be plac'd in a higher heav'n.
We who expect those glorious promises; and aim
lower than the heav'n of heav'ns.
Shall we forget the law of our God; that only in-
ucts us to perfect our selvs?
VVe who are bought by the blood of JESUS; and
ely redeem'd by his sacred Cross.
Shall we neglect so gracious a Saviour, whose only
sign is to draw us to his love?
Shall we neglect so generous a love; whose only
fect is to make us happy?
O may thy holy will, dear Lord, be all our rule;
d thy gracious hand our only guide:
O may thy infinite goodness engage us to love Thee;
nd thy blessed love prepare us to enjoy Thee.

Glory be, &c. As it was, &c.

Psal. XXXVIII.

WHat did I say, O Lord my God! we guide not our lives by thy strait rules?
It was too mild and gentle a reproof, for us who quite contradict thy Laws.
What thou forbidst we eagerly pursue; and what thou command'st our frowardnes still resists.
We boldly converse with temptation and sin; which thy charity advises us to fly like death.
We timorously fear a loss or frown; where Thou bidst us proceed with undaunted courage.
We govern our actions by our own wild fancies; and expect thy Providence should comply with our humors.

We

WE would have Thee relieve us when we list; and rain and shine as we think fit.

Pardon, O gracious Lord, this rude perverſines; and fashion our spirits to submit to Thee.

Make us exactly observe what Thou prescrib'st; how bitter so ever it tasts to our sense:

We are sure thy wisdom knows our infirmities; we are sure thy Goodnes delights in our relief.

Glory be, &c. As it was, &c.

Psal. XXXIX.

IT Was not alone to make the day; that Thou, O Lord, did'st make the Sun:

But to teach us these pious Lessons; and write them plain as its own beams:

So should our light shine forth to others; and so our charity warm their coldnes:

So, when they say we are under a cloud, we should, like the Sun, be really above it:

And, though we appear sometimes Eclipst, or even extinguisht in a night of sorrow.

Still we should shine to our selves and Thee; and still go on the ways of light.

Still, like the regular Sun, unchangedly expect the appointed periods of bright and dark.

Only in this we gladly disagree; and blest be our God who made the difference.

Not like the Sun, that every night goes down; and must at last be quite put out.

When we have finisht here our course; and seem to set to this dark earth:

We hope to rise and set no more; but shine perpetually in a brighter heav'n.

Glory be, &c. As it was, &c.

Ant. Thou art, O Lord, all goodnes and patience; we, alas, all sin and disobedience.

Hymn XII.

BLeſſed, O Lord, be thy wiſe grace;
That governs all our day:
And to the night aſſigns its place,
To reſt us in our way.

If works the laboring hand impair,
Or thoughts the ſtudious mind:
Both are conſider'd by thy care,
Both fit refreſhment find.

Fit to relieve their preſent ſtate;
Fit to prepare the next:
While we are taught to meditate
This plain and uſeful Text:

As every Night lays down our head,
And morning ope's our eys;
So ſhall the duſt be once our bed,
And ſo we hope to riſe:

To riſe, and ſee that beauteous light
Spring from thoſe eys of Thine;
Not to be check't by any night,
But clear for ever ſhine.

All glory to the ſacred Three,
One ever-living Lord:
As at the firſt, ſtill may He be
Belov'd, obey'd, ador'd. Amen.

Capit.

Capit. 1 Pet. 4.

THe end of all is at hand; be wise therefore, and watch in prayers: but above all have mutual charity continually among your selves; for charity covers a multitude of sins. Use hospitality one towards another, without murmuring: every one as he has received grace, ministring the same one towards another; as good dispensers of the manifold grace of God. If any man speak, as the words of God; if any man minister, as of the Power which God gives: that in all things God may be honored by JESUS Christ; to whom is Glory and Empire, for ever and ever, Amen.

Ant. The Sun runs its Course, or stands still, or goes back, as thou command'st; the raging Sea grows calm, nay divides its waves at thy word: only Thine own Israel resist the voice of their God.

V. A Rod of Direction is the Scepter of thy Kingdom:

R. Swaying man to observe the discipline of life.

Let us Pray.

O Gracious Lord, whose laws are but necessary Rules of Soul-saving love, and whose Commands are but efficacious Advises of what our nature requires to grow happy! Quicken, we beseech Thee, the slackness of our obedience to them, by often reflecting on this thy generous Goodnes: and grant, that the ready observance paid by all other creatures to thy least will in serving us, may so reproach our perverse resisting the guidance of thy sweet Spirit, towards our own only good, which thou kindly call'st thy Service; that we may feel our selves confounded with shame at our notorious follies, and be henceforth apter to learn, by all the

e world about us, our duty to Thee; through our ord Jesus Christ thy Son, who, with, &c.

Vouchsafe us, &c. *As Pag. 43, to the end.*

WEDNESDAY MATINS.

Introduction, As Page 1.

nvit. Come, let's adore our God that governs us.
Come, let's adore our God that governs us.

Psal. XL.

HE is our great and soveraign Lord; the absolute King of heav'n and earth: he sees at once he whole frame of all things; and thorowly comprehends their various natures.

Come, let's adore our God that governs us.

To every creature he appoints a fit Office; and guides all their motions in perfect order: till he has wrought his glorious design, to finish the world in a beauteous cloze.

Come, let's adore our God that governs us.

All these he governs with infinite wisdom; and all for the good of them that love him: his counsels are deep, and beyond our reach; but all his ways are just and merciful.

Come, let's adore our God that governs us.

He governs his enimys with a rod of iron, and punishes their wilfulness with eternal miseries: but his servants he blesses with the priviledg of children; and provides for their duty a rich inheritance.

Come, let's adore our God that governs us.

Glory be, &c. As it was, &c.

Come, let's adore, &c.

Come, let's adore, &c.

Hymn XIII.

OPen thine eys, my Soul, and see
Once more the light returns to thee:
Look round about, and chuse the way
Thou mean'st to travel o're to day.

Think on the dangers thou may'st meet,
And always watch thy sliding feet:
Think where thou once hast faln before;
And mark the place, and fall no more.

Think on the helps thy God bestows;
And cast to steer thy life by those:
Think on the sweets thy soul did feel,
When thou didst well, and do so still.

Think on the pains that shall torment
Those stubborn sins that ne're repent:
Think on the joys which wait above,
To crown the head of holy love.

Think what at last will be thy part,
If thou go'st on where now thou art:
See life and death set thee to chuse;
One thou must take, and one refuse.

O my dear Lord, guide thou my course,
And draw me on with thy sweet force:
Still make me walk, still make me tend,
By Thee my way, to Thee my end.

All glory to the sacred Three,
One undivided Deity:
As it has been in ages gone,
May now, and ever, still be done. Amen.

Am.

Ant. The day will come, it will infallibly come, hen God will destroy all that work iniquity.

Psal. XLI.

WHy do you laugh, unhappy wretches, who tire your selvs in the ways of sin?

Ways that indeed seem smooth at first; but lead to anger, and end in ruine.

Why do you boast your pleasant life, who ly asleep n the arms of death?

Awake, and chase the dream away, that deludes our sick heads with empty fancies.

Awake, and fill your eys with tears; and sadly look n your real miseries.

Whither, alas, will your souls be hurry'd; when n cold despair you sigh away your last faint breath?

They shall fly amaz'd from the sight of heav'n; and ide their guilty selves in eternal darknes.

There they shall dwell with intolerable pains; weeping and wailing, and lamenting for ever.

Their Understanding shall sit as in a deep dungeon; nd think on nothing but its own calamities.

Their Will shall be heightn'd to a madness of desire; and perpetually rackt with the despair of obtaining.

Their Memory shall serve but to renew their sorows; and their whole souls be drown'd in a sea of eternes.

They shall wish the Mountains to fall upon them; nd cry to the Hils to cover them.

But nothing shal fall on them but the wrath of God; or cover them but their own confusion.

There, every vice shal have its proper torment; rodigiously bred out of its own corruption.

The Lascivious shal burn in unquenchable fire; perpetually flaming from their own passions.

The Glutton and the Drunkard shall vainly sigh for a drop of water to cool their tongues.

The furious Colerick shall rage like mad Dogs; and the spiteful Envious gnaw their own bowels.

The riches of the Covetous shall be as thorns in their sides; and the Proud be thrown down to the bottom of contempt.

The Slothful shal miserably deplore their lost time; and languish with grief for their stupid negligence.

But O, what horrid pangs shall seize them all; and wound and pierce the very center of their souls!

When they shall see themselvs eternally depriv'd of the bright and blisful Vision of God.

When they shall see themselvs eternally banisht from the sweet and gracious presence of JESUS.

That God who made them to injoy his glory; that JESUS who redeem'd them to be heirs of his felicity.

Then they shall curse the day of their birth; and the unfortunate companions that inveagled them to sin.

They shall curse this vain deceitful world; and cry out with a desperate enraged fury:

Are these the effects of those fond desires; whose enjoyment we made our chief felicity?

Alas! what avail us, now, our wanton liberties; and the fugitive pleasures we so eagerly pursu'd?

What comfort receive we from those empty honours, and faithles riches we so highly esteem'd?

They all are vanisht away, like a shadow; and as a cloud of smoke that's scatter'd with the wind.

But the remorse and punishment endure for ever; and torture our spirits with perpetual anguish.

Thus shall they cry, and none regard to hear them; thus shall they mourn, and none be found to pity them.

O sad expectance of a dissolute life! O dreadful sequence of an impenitent death!

Eternally to long for what they never can enjoy; eternally to suffer what they never can avoid.

Blessed be thy gracious Providence, O God; that with such tender care forewarns us of our dangers.

O save us too, dear Lord, from all those dangers; save us for thy mercies sake.

Save us, and make us fearful to do * what, when we have done, will make us miserable to suffer.

Quicken our apprehensions of the ruinous effects of Sin; and with thy terrible threatnings check our unbridled passions:

That, if thy glorious promises move not our hearts; the fear, at least, of hell may fright us into heav'n.

Glory be, &c. As it was, &c.

Ant. The day will come, it will infallibly come; when God will destroy all that work iniquity.

Ant. The day will come, it will infallibly come; when God will crown all that love his glory.

Psal. XLII.

WHy do you mourn, you children of the light; to whom belong the promises of Bliss?

Who feed on the pleasant fruits of piety, and the continual feast of a good conscience.

Who tast already the sweetnes of hope; and hereafter shal be satisfied with the fulnes of fruition.

What can molest your happy state; whom the God of Glory has chosen for himself?

Whom he has adopted into his own Family; and design'd for heirs of the Kingdom of heav'n.

That Blessed Kingdom, where all delights abound; and sorrow and tears are banisht away.

Where none are sick, or grow old, or dy; but flourish in health, and youth, and immortal life.

VVhere none are perplext with cares or fears; but dwel secure and free for ever.

VVhere we no more shal be subject to chance; no more expos'd to the danger of tentation.

VVhere we no more shall be crost by others; no more disquieted by our own passions.

But a serene tranquility perpetually within us; and innumerable joys all round about us

Joy in the excellencies of our glorify'd bodies; joy in the perfections of our enlarged souls.

Joy in the sweet society of Saints; joy in the glorious company of Angels.

Joy in the ravishing sight of our beloved JESUS; joy in the blisful union with the adored Deity.

All shall be joy, and love, and peace; and all endure for eternal ages.

Let then the impenitent sinner be frighted with fear; and the obdurate heart break asunder with grief.

But for the hopeful Innocent, let them always be glad; and the servants of JESUS rejoyce and sing:

Sweet is the yoke of thy love, O Lord; and light the burthen of thy commands:

But O, how far more rich are thy faithful promises! how infinitely greater thy glorious rewards!

VVhen every vertue shall wear its proper crown; and shine with a Diadem fit for its own head.

The humble there shal be highly exalted; and the poor in spirit prefer'd to be Kings:

The meek shall possess that holy land; and the mourners be comforted with eternal refreshments:

The clean of heart shall see the God of purity; and the lovers of peace have the priviledg of his children:

They

They who hunger and thirst after heav'n shall be fill'd; and the merciful entertain'd with the embraces of mercy:

They who suffer persecution shal abundantly be rewarded; and the enlightners of others shine bright as the stars:

They who relinquish any thing for God shal receive a hundred fold; and all the Just be in glory for ever.

Then shall they bless the true friend that reprov'd them; and the charitable hand that assisted to their happiness.

They shal bless the provident mercies of their God; and sing aloud the victories of his grace.

Is this the effect of those litle pains we took? are these the repairs for those petty losses we suffer'd?

Happy we who deny'd our selves toys; and now are advanc'd to these high felicities.

Millions of years shall pass away; and our glory shall seem but then to begin:

Millions of Millions shall pass away; and our glory shal be no nearer its end.

Thus shal they all rejoyce, and none disturb them; thus shal they sing, and all the heav'ns joyn with them.

O sweet expectance of a pious life! O happy consequence of a holy death!

Eternally to be free from whatever can afflict; eternally to enjoy whatever can delight.

Blest be thy gracious Providence, O God; that with so large a bounty woos us to our happiness:

Woos us in a way we are so apt to be taken; the love of our selvs, and our own great interest.

As thou hast prepar'd such felicities for us; O may thy grace prepare us for them.

O may this best of works take up all our time; at least take up the best of our time.

At least every morning let us renew our hope; and close the evening with the same sweet thoughts.

Let us not faint, and we surely shall see * a prosperous issue out of all our sorrows.

Still let us labour, still let us suffer; our troubles are short, and our joys eternal.

Glory be, &c. As it was, &c.

Ant. The day will come, it will infallibly come; when God will crown all that love his glory.

Ant. What will it profit us, to gain the whole world, and lose our own Souls? or what shall we give in exchange for our souls?

Psal. XLIII.

COme now, my soul, and chuse; for life and death are set before thee.

Chuse while thy gracious Lord allows thee day; lest the night of darkness overtake thy neglect.

Chuse, but remember thy eternity is concern'd; and examine well ere thou mak'st thy resolve.

Call all the pleasures of the world before thee; and ask if any of them be worth such pains.

Ask if to satisfy some irregular passion * can recompence the forfeiture of such felicities:

Ask if the vain forbidden things thou lov'st * deserve thy affection better than thy Maker.

Are they more worthy in themselves, or beneficial to Thee; that thou canst prefer them before thy Redeemer?

Dost thou expect to be quiet by enjoying them? or everlastingly happy by their procurement?

Will they protect thee at the hour of thy death? or plead thy cause at the day of Judgment?

O no, they but deceive me with a smiling look; ich I too often have prov'd by dear experience.

'Tis heav'n alone that yields a true content; 'tis av'n alone that fils us with delight.

Take then away your flatteries false world; and ve me free for better thoughts.

Turn thou thy face to me, dear JESU; and keep ine eys stil turn'd towards Thee:

That I may look continually on thy glorious beau-s; and be ravisht for ever with the charms of thy eetne's.

'Tis Thee, chast Spouse of Souls, 'tis thee alone chuse; and dedicate my self entirely to thy service.

Thou art my soie and absolute Lord; be thou my rt and inheritance for ever.

But, O my dearest Lord, do thou chuse me; and ide my uninstructed soul to chuse Thee.

O make me chuse to love thee, till I come to see ee; and then I am sure I cannot chuse but love thee.

Here we, alas, move slowly in the dark; led on by e Argument of things not seen:

But did we clearly see what we say we believe; we on should change the course of our life.

Did we but see the Damned in their flames; or ear them cry in the midst of their torments?

How should we fear to follow them in their Sins; hich we know have plung'd them into all these Mi-eries!

How should we strive against the next tentation; nd cast about to avoid the danger!

Did we but see the Glories of the Saints; or hear he sweet Hymns they continually sing:

How should we study to imitate their lives; which we know have rais'd them to all their Happines!

How shou'd we seek all occasions of improvement; nd make it our business to work out our salvation!

Nay

Nay did our faith but firmly believe * the truths we every day recite in our Creed.

What would we do, to attain those joys! what would we not do, to escape those sorrows!

Would half an hour be too long to pray? or once a week too often to fast?

Would the pardon of an injury be too hard a law? or the making restitution too dear a price?

Durst we return to our sins again? or spend our time in idleness and folly?

Yet is all this as sure as if we saw it; and would move as much, if we seriously consider'd it.

If we consider'd, what I'm sure we believe; we should never live as I'm sure we do.

Which of us doubts but ere long we shall all be dust? yet which of us lives as if we thought to dy?

Pity, O gracious Lord, the frailties of thy servants; and suffer not our blindnes to lead us into ruine.

Supply our want of sight by a lively faith; and strengthen our faith by thy powerful grace.

Make us remember, 'tis no childrens sport, to gain or lose the Kingdom of heav'n.

Make us chuse wisely, and pursue our choice; and, use as well the means, as like the end.

O set thou right the byass of our hearts; that in all our motions we may draw off from the world.

That we may still incline towards Thee; and rest, at last, in thy holy presence.

Thou art our Lord, and we will serve thee in fear; Thou art our God, and we will love thee in hope.

Glory be, &c. As it was, &c.

Ant. What will it profit us to gain the whole world, and lose our own souls? or what shall we give in exchange for our souls?

Our Father, &c.

First

First Lesson.

The fear of our Lord is the beginning of wisdom. If sinners intice thee, consent not to them; if they say come with us, walk not with them: for their feet run to evil and make haste to shed blood; nay, themselves lye in wait even against their own blood, and practise deceits against their own souls. They have had discipline, and not receiv'd the fear of our Lord: therefore shall they eat the fruits of their way, and be fill'd with their own counsels. The blessing of our Lord is on the head of the just; but iniquity covers the mouth of the impious. The memory of the just is with praises; but the name of the wicked shall rot. He that walks sincerely walks confidently; but he that goes crooked ways shall be made manifest. He that digs a pit shall fall into it; and he that lays a snare for another shall perish in it. He that gives wicked counsel, it shall be turn'd upon himself, and he not know whence it comes. He that will be reveng'd shall find vengeance of our Lord; and he will surely keep his sins in remembrance. The hope of the just is joy; but the expectation of the impious shall perish. That which the wicked fears shall come upon him; and to the just, their desire shall be given them.

R. O sweet and admirable Providence! Thou hast commanded, and so it is; that the inordinate affection of every one shall be his punishment: * For, as we sow, so shall we reap; and, as the tree falls, so shall it lye. Thy grace, O Lord, is the seed of glory, and sin the root of misery: he that sows in the flesh shall reap corruption; and he that sows in the spirit, life everlasting. * For, as——

Second Lesson

FOllow not in thy ſtrength the concupiſcence of thy heart; nor ſay, how mighty am I! who can controul me in what I have done? for God is a ſure revenger. Say not, I have ſinn'd, and what harm has happen'd to me; for the Higheſt is a patient puniſher. Be not without fear of thy ſin though forgiven; nor add one ſin to another. Say not, the mercy of our Lord is great; he will have pity on my many offences: for mercy and wrath come ſpeedily from Him; and his indignation keeps an ey upon ſinners. Defer not to be converted to our Lord; nor put it off from day to day: for his wrath ſhall come ſuddenly, and in the time of vengeance he will deſtroy thee. Though hand joyn in hand, the ungodly ſhal not be unpuniſht; but the ſeed of the juſt ſhal be ſav'd. The congregation of the wicked is as tow wrapt together; and their end a flame of fire. Every corruptible work ſhal fail at laſt, and the Doer thereof ſhal go with it; but every excellent deed ſhal be juſtified, and he that does it be honour'd therein.

R My ſoul, how many thouſands have been ſurpriz'd in the midſt of their ſins, and hurried away to everlaſting ſorrows! and we, alas, how many times have we been guilty, and yet our God has ſpar'd us! * O my indulgent Saviour, no other reaſon can I give why I'm not miſerable, but that Thou art merciful. Bleſſed be thy patience that indures ſo long; and bleſſed be thy grace that delivers at laſt. * O my—

Third Lesson.

LEnd to thy neighbor when he is in neceſſity; and pay thou thy neighbor again in his time: keep thy

hy word, and deal faithfully with him; and thou halt always find that which is necessary for thee. Do ood to the just, and thou shalt have great reward; if ot from him, assuredly from our Lord. Lose thy mo- y for thy brother and thy friend; and hide it not un- er a stone to be lost. Be not asham'd to say the truth: or there is a shame that brings sin; and a shame that rings glory and grace. Accept no person against thy oul; nor let the respect of any cause thee to fall. Re- erence not thy neighbour in his offence; nor refrain rom speaking when there is occasion to do good. By no means contradict the truth; nor be asham'd to confess thy sins. Be not hasty in thy words, and remiss nd unprofitable in thy deeds. Let not thy hand be stretch out to receive, and clos'd to give. Be not as a lyon in thy house, nor oppress those that are under thee. Fear our Lord and the King; and with detra- sters meddle not: for their perdition shall suddenly come upon them. He that swears much shall be fill'd with iniquity; and mischief shall not depart from his hou'e: if he deceive his brother, his sin shal be upon him; if he dissemble, he doubles his offence; and if he swear in vain, he shall not be acquitted. Turn away thy face from a woman trimly dress; and gaze not at a- nothers beauty: for by the beauty of a woman many have perisht; and it inflames concupiscence as a fire. Be not at the feast of great drinkers; nor at the rio- tous banquets of those who bring their dishes toge- ther to eat: for the drunkard and the glutton shall be consum'd; and the drowsy cloth'd with rags I past by the field of a slothful man, and by the Vinyard of a fool; and, behold, it was run over with nettles, and thorns cover'd its face. and the stonewall was destroy'd: which when I saw, *I* laid it in my heart, and by the example learnt discipline. By what things a man sins, by the same he shall be tormented.

R. Blessed, O my God, be thy Providence for ever, which so plentifully furnishes us with rules of vertue, and so safely guides all those souls to happiness, who chuse to live under thy sweet government. * As thou hast shown us the way, Lord give us strength to walk in it; and bring us in the end to thy eternal rest. Make us seriously reflect on every line we read, and love the truth when it most reproves us: Make us labour to correct every error of our lives, and always humbly implore thy gracious assistance. * As thou hast____

Glory be, &c. * As thou hast____

Pause, &c. Then Lauds.

Or, if Matins *alone be said, conclude as followeth.*

Ant. Before man is life and death, Good and Evil; that which he chuses shall be given him:

V. He that follows Vertue chuses Good:

R. But the Vicious liver, endless Evil.

Let us Pray.

O God whose wise Government reserves eternal joys for those, who, observing thy right Discipline of Love, mortify their affections here to all things but Thee; and eternal griefs for such, as neglecting thy Law of Reason, indulge to their Passions! Grant, we humbly beseech Thee, that thy gracious acquainting us with this indispensable order and end of thy Providence may continually sway our choice, to leave the broad and flatt'ring Road of present ease, leading to Death, and press resolutely forward in the rough and narrow Path which leads to true life; through our Lord Jesus Christ, thy Son, who, with, &c.

Commemorations, &c. As pag. 22.

Wednes-

Wednesday Lauds.

O God incline, &c. As pag. 14.

Ant. All my life long will I praise my God; and lift up my hands to his holy Throne.

Psal. XLIV.

Let them neglect thy praises, O Lord; who never consider thy mercies:

Let them be silent to thee, O gracious God; whose mouths are full of themselves.

But as for us, who subsist by thy gifts, and thankfully acknowledg the riches of thy goodnes.

Our hearts shal continually meditate on Thee; and our lips delight to sing thy glory.

Blessed for ever be thy name, O JESU; and blessed be the sweetnes of thy Wisdom:

Whose infinite Charity has vouchsafe our earth such excellent Rules to guide it to heav'n.

Thou taught'st us that happy skil of finding our selves, by a generous losing them to follow Thee.

Thou taught'st us to love our true selves best, by wisely hating our mistaken selves.

Thou taught'st us to tramp'e this world under our feet; and use it as a step to climb up to the next:

From Thee we learn those glorious Mysteries, that exalt our faith so high above reason:

From thee we derive those Heroick Counsels, that raise our souls so far above nature:

From thee alone, and from thy school of grace, all we know we learn, and all we do we receive.

How long, alas, might we have wandred here, in the midst of darknes and error:

Had not thy love and pity, O merciful Lord, brought down thy very self to become our light!

Never should we else have learnt to deny our selvs; and take up our Cross and follow Thee:

Never should we have known that great secret of peace; to forgive our enemies, and do good to those who despiteful'y use us.

On the unsatisfying things of this low earth, should we blindly have set our whole affections:

Hadst thou not told us of the Kingdom of Heav'n; and bid us lay up our treasures there:

Hadst thou not terrify'd us to fear thy wrath; by declaring the miseries that attend our sins:

Hadst thou not invited us to obey thy Commands; by proposing the felicities of a pious life.

VVhat hast thou promised, gracious Lord, to the meek and poor in spirit!

What hast thou promised to the Weepers here; to those that hunger and thirst after holines!

How many joys has thy bounty prepar'd, for the lovers of mercy and the makers of peace!

How many blessings for the pure of heart; and those who with patience bear their Crosses!

O thou all-seeing Wisdom of the eternal Father, and Soveraign King of Men and Angels!

Who from thy glorious Throne didst descend on our earth, familiarly to teach us the Oracles of heav'n!

Write thou these sacred words in the tables of our hearts; and suffer not, at any time, our passions to break them.

Make us stil study Thee our heav'nly Master; and continually admire the beauty of thy Law.

A Law that so clearly shews us our end; and so plenteously furnishes means to attain it.

A

A Law that so safely cures our infirmities; and so y supplies all our defects.

A Law so exactly conform to true reason; and so ghly perfective of humane nature:

A blessed Law, that makes, even here, our life more eet; and leads us hereafter to everlasting felicity.

Glory be, &c. As it was, &c.

Psal. XLV.

NEver will we cease to exalt thy Goodness, O JESU; since thou never ceasest to oblige us ith new Blessings.

Thy generous charity could not thus be satisfy'd, to ave only spoken to us the words of life:

'Twas not enough for thy excessive love, that thy eav'nly Sermons told us our duty:

But thou must urge and provoke our obedience; y the sweet inforcement of thine own example.

Thou forbad'st thy followers to affect superfluities; nd thine own provision was a few barly loavs.

Thou command'st the rich to give alms with cheerulnes; and bestow'st on the poorest wretch even thy precious self.

Thou bid'st us not fear them that kill the body; and yieldest up thine own to the death on the Cross.

Thou injoyn'st us to love our fiercest Enimies; and hy dying breath pray'd for thy Crucifiers.

Thy perfect Soul needed not, as our weak natures, he outward forms and discipline of Religion:

Yet thou vouchsafed'st to observe the common Feasts; and assist at the publique Offices of the Temple:

To watch, and pray, and fast, with so fervent a zeal; hat thy practice out-did thine own precepts.

This life, and even death it self, our merciful Lord undertook; to mark out for us the way to heav'n.

To beat it plain by his own sacred steps; and render our passage thither easy and secure.

Shal we not then, O my Soul, rejoycingly follow that path; which we see our Saviour trod before us?

Which we see, though spred all o're with thorns; yet carried Him directly to the glories of Paradise?

Shal we not confidently rely on so gracious a Leader; who promises, if we faint, to look back and relieve us?

O dearest Lord, bow down thy merciful eys; and pity the frailties of our imperfect nature.

Reach forth thy hand and strengthen us with thy grace; that nothing divert our advance towards Thee.

But, in this dangerous labyrinth of the world, and the whole course of our pilgrimage here.

Thy heav'nly Dictates may be our map, and thy holy life our guide.

Glory be, &c. As it was, &c.

Psal. XLVI.

MAy every Age sing praises to our God; and all generations adore his Providence:

From the beginning his mercy has still laid means, to raise us to those blessed objects above our nature.

At first he created *Adam* with all necessary knowledg; and then ordain'd the Patriarks to inform their families.

Afterwards He charg'd the Angels to bring us his Commands; and often inspir'd the Prophets to declare his Will.

When

When he had done all this, and found it not e-
ough; to guide untoward man to his true end:
What did He then to save the perishing world? O
range excess of the divine goodnes!
He sent even his own beloved Son to dwel among
; and teach us the art of working our Salvation:
That sacred art of training up our souls for heav'n,
nd fiting them for the blisful union with Himself.
But O, Thou King of glorious sweetnes; whose
owing tongue drops milk and honey!
We were, alas, not happy to behold thy Person;
or our ears worthy to hear thy voice.
Yet e're we were born thou hadst us in thy thoughts;
nd didst provide a method to supply that defect:
Selecting a number of choice Disciples; and tho-
owly instructing them in thy heav'nly doctrine:
That they might keep alive the memory of Thee;
nd witnes to all Nations thy stupendious works.
Thou didst verify their Mission with the power of
Miracles; and enflam'dst their hearts with the fire of
hy Spirit:
O're all the world they proclaim'd thy Law; and
ndauntedly preach'd the crucify'd God:
Deep in the breasts of the Faithful did they write
hy Gospel; and seal it before their eyes with their
wn blood.
Their Successors deposited the same precious trea-
ure, in the common Magazin of the Universal
Church:
Enjoyning their Children to guard it with their
ives; and convey it unchang'd to future ages.
Thus is the Catholique Faith descended on us; and
hus shal continue to the end of the world:
'Tis but to ask our Fathers, and they will tell us;
our Ancestors, and they will instruct us.
Blessed be thy Wisdom, O Lord, which has laid such
marks

marks to seek thy Church; * and open'd our eyes to find it:

Blessed be thy power that has wrought such miracles to confirm thy faith; and inclin'd our hearts to believe it.

How many Souls are unhappily seduced; and lose themselvs in the wildernes of Heresy!

While we by thy Providente are directly led * the straight and only way to bliss.

How many Nations ly miserably involv'd * in the darknes of barbarism and unbelief!

While we enjoy a clear noon day; and safely walk in the light of truth.

O infinite Goodnes! who freely chusest * to pour forth thy blessings on unworthy us:

As 'tis from Thee a one we receive these favours; to Thee alone let us return our praises.

Glory be, &c. As it was, &c.

Ant. All my life long will I praise my God; and lift up my hands to his holy Throne.

Capit. 1 Peter 5.

THe God of all grace, who has called us to his eternal glory in Christ JESUS, will himself, after you have suffered a litle, perfect, confirm, and stablish you: To Him be glory and empire, for ever and ever, Amen.

Hymn XIV.

MY God, had I my breath from Thee,
This pow'r to speak, and sing?
And shal my voice, and shal my song,
Praise any but their King?

My

My God, had I my Soul from Thee,
This pow'r to judg and chuse?
And shal my brain, and shal my will,
Their best to Thee refuse?

Alas, not this alone or That
Hast thou bestow'd on me:
But all I have, and all I hope,
I have, and hope from Thee.

And more I have, and more I hope,
Then I can speak or think:
Thy blessings first refresh, then fill,
Then overflow the brink.

But though my voice and fancy be
Too low to reach thy praise:
Yet both shal strain thy glorious Name
High as they can to raise.

Glory to Thee, immortal God,
One great Coequal Three:
As at the first beginning was,
May now, and ever be. Amen.

Ant. I have planted, and fenc'd, and set Guardians over it; What more can I do for my Vineyard? saya our Lord.

V. Stil it needs thine own continual eye;
R. Stil the dew of Heav'n, to keep it fruitful.

Let us Pray.

O God, whose eternal Wisdom, the Word made Flesh and dwelling amongst us, not only told the World, with his own sacred Mouth, the unthought on steps which lead directly to Heav'n; but trod them

out

out plain with, his own sacred Feet, and ordain'd others after Him, through all generations, to guide ours steddily in them! Let not, we humbly beseech Thee, so much love and care be lost on us; but vouchsafe us thy continually-necessary Grace, not only to learn by roat and profess with our Lips this precious Way, kept stil open to our eys, but make it our whole life to walk diligently in it, ev'n to Death and beyond; through our Lord Jesus Christ, thy Son, who, with, &c.

Commemorations, &c. As *pag.* 22.

Wednesday Vespers.

IN the Name, &c. As *Page* 26.

Ant. A good Conscience is a continual feast; and a peaceful mind, the Antipast of heav'n.

Psal. XLVII.

LOrd, how secure and quiet they live, whom thy grace preserves in innocence!

The day goes smoothly over their heads, and silent as the shadow of a dyal.

The spirits of their fancy run calm and even; and ebb and flow in obedience to reason.

All their delight is to think on heav'n; and reckon o're the joys they shal one day possess.

Till some unruly passion press to come in, and by its fawning out-side gain admittance.

It promises at first all joy, all happiness; but soon discovers its pernicious intent.

Soon it grows bold to undermine their repose, and open a dore to all their enimies.

So, at a litle breach of the City wall, a whole Army pours in their numerous body: En-

Enslaving all that submit to their violence, and destroying all that make head to resist it.

And such, alas, is their confusion; when once they have yielded to the first assault.

Immediately a throng of tumultuous spirits croud to their heads; and utterly consume the little remnant of their peace.

O the distraction of a life led by humor; and the miserable thraldom of being subject to our passions!

How often do they engage us to contend with others; and imbitter all our days with strife and envy!

How often do they quarrel even among themselves; and raise a war in our own bosoms!

If they by chance agree in one desire; they many times vex us with their being disappointed.

If they perhaps sometimes succeed; they seldom produce the expected content.

If they delight our corrupted taste; and we greedily swallow their unwholsom sweetnes:

Then 'tis, alas, they most of all undo us; by feeding the humour of our fatal disease.

Vain, at the best, and short are the injoyments of this World; and, after a little flattery, betray us into pine.

Save us, O Blessed JESU, or else we perish; awake, and with thy speedy mercy rescue thy servants.

Send down thy powerful grace to sustain our part; and thorowly reduce these unquiet disorders:

That we again may return to our former rest; and constantly injoy an universal peace.

Peace with the bad, by bearing their injuries; and with the good, by conforming to their vertues:

Peace with our selves, by subduing sense to reason; and with Thee, by improving reason with religion.

Glory be, &c. As it was, &c.

Ant.

Ant. A good Conscience is a continual feast; and a peaceful mind, the Antipast of heav'n.

Ant. Thou art, O Lord, the only anchor of our hope; save us, O JESU, or else we perish.

Psal. XLVIII.

THus are they miserably tost up and down, who float on the waves of their own passions.

Their wearied souls soon faint within them; when they see the Lord has withdrawn his presence.

They seek him, but cannot find him; they call, but he gives them no answer.

(O, stil seek on, stil call on your God; for his mercy will surely awake at last.

Though He sometimes may slumber for a while; to try your duty, or punish your disobedience:

Though He may suffer a while the fury of the tempest; to shew you your hopeless state, if left to yourselves:

Yet be assur'd He'l hear your prayers at last; He will not permit you to perish for ever.)

And now, when all their fears were grown to the height; and no means appear'd to sustain their patience:

When the proud waves beat violently against them, and cover'd their litle vessel with despair and ruin:

Behold, his blessed voice commands a calm; and immediately the sea and winds obey him:

Immediately his Sun arises in their hearts; and with its gentle beams revives their hopes.

Then is their darknes turn'd into light; and the clouds dispers't into a bright day:

Then they recollect their scatter'd thoughts; and range them again in their ancient order.

Obe-

Often they look back on the dangers they have e-
pe; and as often bleſs the mercy that deliver'd
em.

Often they look forwards on the courſe they are
oing; and as often ſing with joy for their happy
hange.

VVelcome again the eaſie yoke of Chriſt; and the
ght burthen of loving our Saviour:

VVelcome the holy Offices of ſweet devotion; and
at ſoul-enflaming ſilent prayer.

Now we diſcern this beauteous truth; (and O may
e print it deeply in our minds:)

That the pleaſures of vertue are pure and conſtant,
nd infinite bleſſings attend to reward it:

But the purſuit of vice is troubleſom and intricate;
nd finiſhes its courſe in an abiſs of miſery.

Pity, O Lord, thou Raiſer of them that fall, and
le Suſtainer of them that ſtand!

Pity thy childrens weaknes, who look up to Thee,
d dearly know we are nothing in our ſelvs.

Let us not loſe this unhappy experience; but teach
wiſdom from our own miſcarriage.

Teach us to obſerve where our error was; and for-
fy our ſelvs againſt that defect.

To ſuppreſs our tentations in their firſt approach;
hen their power is weak, and our choice in full
rength.

To remember how formerly their flatteries have a-
us'd us; and, when they counterfeit again, be no
ore deceiv'd.

Never to look on the face of pleaſures, as they come
reſt up and ſmiling towards us:

But always reflect how ſadly they go off; and leave
othing behind but their venemous ſting.

So ſhall we gain the beſt of victories; while we
aſter our own corrupt inclinations:

Thy Faith hath saved thee; Go in peace. Resp. *O the sweet Spirit of our Blessed Saviour! how readily He entertains a returning sinner! how graciously repeats and dwells on every passage of their conversion; exalting each little circumstance with a rare industrious eloquence, and closing all with a free and general pardon! * Many sins are forgiven her, because she loved much. O the strange efficacy of perfect Charity! it instantly changes the most vicious life into a course of heroick virtue; it instantly turns the most dreadful Wrath of God into peace and joy and everlasting Mercies. * Many sins——*

Lesson 91.

And they come to a house: and the Multitude resort together again, so that they could not so much as eat Bread. And, when his Friends heard of it, they went forth to hold Him; for, they said, He is besides Himself. Then was brought to Him one possess'd with a Devil, Blind and Dumb; and He heal'd him, so that he both spake and saw. And all the People were amaz'd, and said, Is not this the Son of *David*? But, when the

Pha-

Pharisees heard it, they said, This Man casts not out Devils, but by *Beelzebub* Prince of the Devils. And the Scribes who came down from *Jerusalem* said, He has *Beelzebub*, and by the Prince of the Devils, casts He out Devils. And others, tempting Him, askt of Him a sign from Heaven. But, JESUS, knowing their thoughts, call'd them to Him, and said to them in Parables, How can Satan cast out Satan? Every Kingdom divided against it self is brought to desolation; and every City or House divided against it self shall not stand. And, if Satan cast out Satan, he is divided against himself: how shall then his Kingdom stand? Because you say by *Beelzebub* I cast out Devils. And if I by *Beelzebub* cast out Devils, by whom do your Children cast them out? therefore they shall be your Judges. But, if I cast out Devils by the Spirit of God, then the Kingdom of God is come upon you. Or, how can one enter into a strong mans house, and spoil his Goods, except he first bind the strong man? and then he will spoil his house. When a strong man armed keeps his Palace, his goods are in peace; but, when

a

a ſtronger then he ſhall come upon him and overcome him, he takes from him all his armour wherein he truſted, and divides his ſpoils. He that is not with Me is againſt Me, and he that gathers not with Me ſcatters abroad. Wherefore, I ſay to you, All ſins ſhall be forgiven to the Sons of Men, and the Blaſphemies wherewith they ſhall Blaſpheme: but the Blaſphemy againſt the Holy Ghoſt ſhall not be forgiven. And, whoever ſpeaks a word againſt the Son of Man, it ſhall be forgiven him, but whoever ſpeaks againſt the Holy Ghoſt it ſhall not be forgiven him, neither in this World nor in the World to come, but he ſhall be guilty of an Eternal offence: Becauſe they ſaid, He has an unclean Spirit.

Reſp. *Deliver us, O Lord, from thoſe deſperate ſins, which ſo rarely are pardon'd, that they are ſaid to be unpardonable: deliver us from reſiſting the motions of Thy Spirit, and from choaking the convictions of our own Conſciences,* * *Deliver us, O Lord! and never let the Devil of Blaſphemy enter into Thy Servants. But enter Thou, O dearest JESU, and poſſeſs our hearts for ever:*

*ever: cast out by Thy powerful Grace every wicked Spirit that moleſts us; and conquer our ſtrong corruptions that elſe will overcome us. * Deliver us, O—*

Leſſon 92.

Either make the tree good, and its fruit good; or make the tree bad, and its fruit bad: for, the tree is known by its fruit. O generation of Vipers? how can you being evil ſpeak good things? for, out of the abundance of the heart the mouth ſpeaks, A good man, out of his good treaſure, brings forth good things: and an evil man, out of his evil treaſure, brings forth evil things. But, I ſay to you, Of every idle word that men ſhall ſpeak they ſhall give account in the day of judgment. For, by thy words thou ſhalt be juſtifi'd, and by thy words condemn'd. Then certain of the *Scribes* and of the *Phariſees* anſwered, ſaying, Maſter, we would ſee a ſign from Thee. But He anſwering ſaid to them, A wicked and adulterous generation ſeeks after a ſign; and there ſhall none be given it, but the ſign of the Prophet *Jonas*. For, as *Jonas* was three days and three nights in the Whales belly: ſo ſhall the Son of Man

Man be three days and three nights in the heart of the Earth. As *Jonas* was a ſign to the *Ninevites*, ſo ſhall the Son of Man be to this generation. The men of *Nineveh* ſhall riſe in judgment with this generation, and condemn it: becauſe they did penance at the preaching of *Jonas*; and, behold a greater then *Jonas* is here. The Queen of the South ſhall riſe up in judgment with this generation, and condemn it: for ſhe came from the utmoſt parts of the Earth to hear the Wiſdom of *Solomon*; and, behold a greater then *Solomon* is here.

Reſp. *Cleanſe Thou our hearts, O Lord, from all vain and unlawfull thoughts, and our mouths from all fooliſh and idle words, and our whole lives from all wicked and unprofitable deeds.* † *For, in that great and terrible day, by what we are we ſhall be juſtified; and, by what we are, be condemned. How many Nations will riſe up againſt us! how will our own Conſciences reproach and confound us! if we neglect ſuch motives to Repentance; if we refuſe the Wiſdom of the Son of God, who came down from the higheſt Heavens Himſelf to teach us.* * *For, in-*

Leſſon

Lesson 93.

No man lights a Candle and puts it in ſecret, nor under a buſhel, but on a Candleſtick; that they who go in may ſee the light. The Candle of thy body is thy eye; if thine eye be ſimple, thy whole body will be lightſom; but, if it be evil, thy body alſo will be dark. See therefore that the light which is in thee be not darkneſs. If therefore thy whole body be lightſom not having any part of darkneſs, it will be all lightſom; as when a Candle with bright ſhining doth give thee light. When the unclean Spirit is gone out of a Man, he walks through dry places, ſeeking reſt, and finds none. Then he ſays, I will return into my houſe from whence I departed: and, when he is come, he finds it empty, ſwept and garniſht. Then goes he, and takes with him ſeven other Spirits more wicked then himſelf; and they enter in and dwell there: and the laſt ſtate of that man is worſe then the firſt. So ſhall it alſo be to this wicked generation.

Reſp. *Puriſie, O Lord, the intention of our hearts, that our whole aim may be the advancement of Thy Glory; directing*

ſtill

ſtill every thought and word and action, to the eternal Salvation of our ſelves and others. * *So ſhall we never miſcarry in our way, while we walk by the light of a ſincere Conſcience. Deliver us, O Lord, from all wicked Spirits, and conſecrate our Souls into a reſidence for thy ſelf: and, when Thou once haſt chac'd away our enemy, ſuffer him no more to return again; leaſt our latter ſtate become worſe then the former.* * *So ſhall we*—

Leſſon 94.

And it came to paſs, when He had ſaid theſe things, a certain Woman among the multitude, lifting up her voice, ſaid, Bleſſed is the Womb that bare Thee, and the Breaſts that Thou didſt ſuck. But He ſaid, nay rather, Bleſſed are they that hear the word of God and keep it. And, while He was yet ſpeaking to the People, behold, His Mother and His Brethren ſtood without, deſiring to ſpeak with Him, and could not come at Him for the preſs: and they ſent to Him, calling Him. Then it was told Him. Behold Thy Mother and Thy Brethren ſtand without, ſeeking Thee, and deſirinh to ſee Thee. But, He anſwering ſaid, Who is My

Mo-

Mother, and Who are My Brethren? and, looking round on them who sat about Him, and stretching His hand towards His Disciples, He said, Behold My Mother and My Brethren. For, whoever shall do the Will of My Father who is in Heaven, the same is My Brother and My Sister and Mother.

Resp. *Blessed, O JESU, is the Womb that bare Thee, and the Breasts that gave Thee suck; Blessed every one that had the honour of Relation to Thee: but yet, submitting to Thy better judgment, *Blessed are rather they who hear the Word of God and keep it. Blessed, O Lord were Thy Followers, who saw Thy Miracles, and Thy familiar acquaintance who convers'd with Thy Person; Blessed were Thy Disciples whom Thou choosest for Thine Own Companions: Yet, still preferring Thy wiser Vote, * Blessed are rather*——

Lesson 95.

The same day, when much people were met together, and came flocking to Him from the Cities, He went out of the house, and sat by the Sea side, and began again to teach them. And great multi-

tudes

tudes were gathered to Him, so that He went into a Ship and sat in the Sea, and the whole multitude stood on the Shore. And, He spake many things to them by Parables, and said, Hearken; Behold a Sower went out to sow his seed: and as he sow'd, some fell by the way side, and was trodden down, and the Fowls of the Air came and eat it. And some fell on stony ground where it had not much earth; and immediately it sprang up, because it had not depth of earth: but when the Sun was risen, it was scorched, because it wanted moisture; and, having no root, wither'd away. And some fell among Thorns; and the Thorns grew up with it and choak'd it, and it yielded no fruit. And other fell on good ground, and sprang up and increas'd and brought forth, some thirty, and some sixty, and some an hundred. When He spake these things, He cry'd aloud, and said, He that has ears to hear let him hear.

Resp. *Thus every where the People flock to Thee, and strive to hear Thy Heavenly discourses: they flock to Thee; and whether should they go? Thou hast the words of Eternal Life.* **O make us, Lord, receiv-*

*receive with joy Thy divine inſtructions, and ſink them deeply in our hearts, that they may ſpring and increaſe, and bring forth fruit to perfection. Every where Thou teacheſt them that come to Thy Leſſons, and nothing can diſappoint the deſigns of Thy Charity: if the multitudes preſs and incommode Thee, Thou withdraweſt into a Ship; but, ſtill goeſt on to Preach, and calleſt aloud upon every one to hear. *O make us,——*

Leſſon 96.

And, when He was alone, the Diſciples came and ſaid to Him, Why ſpeakeſt Thou to them in Parables? and what might this Parable be? Who anſwering, ſaid to them, To you 'tis given to know the Myſteries of the Kingdom of God; but to others, that are without, it is not given, but all theſe things are done in Parables: That ſeeing they may ſee and not perceive, and hearing they may hear and not underſtand; leaſt at any time they ſhould be converted, and their ſins be forgiven them. For, he that has, to him ſhall be given, and he ſhall have more abundance: but, he that has not, from him ſhall be taken away even that which he

he thinks he has. Therefore ſpeak I to them in Parables; becauſe ſeeing they ſee not, and hearing they hear not, neither do they underſtand. And, in them is fulfill'd the Prophecy of *Eſay*, which ſays, By hearing you ſhall hear, and ſhall not underſtand, and ſeeing you ſhall ſee, and ſhall not perceive: For, this People's heart is waxed groſs, and their ears are dull of hearing, and their eyes they have cloſed; leaſt at any time they ſhould ſee with their eyes, and hear with their ears, and underſtand with their heart, and be converted, and I ſhould heal them. But, bleſſed are your eyes, for they ſee; and your ears, for they hear. For, verily I ſay to you, Many Prophets and juſt men have deſir'd to ſee the things you ſee, and have not ſeen them; and to hear the things you hear, and have not heard them.

Reſp. *Bleſſed, O holy* JESU, *were the eyes that ſaw Thee, while Thou dwelt'ſt among us, and the ears that heard thoſe Glorious Truths Thou revealedſt to the World.* * *But, O! how far more bleſſed are the Souls who ſee Thee now, and know and love and enjoy Thee for ever.*

Bleſſed

Bleſſed were they who underſtood the ſacred Myſteries of Thy Kingdom, and were happily converted to believe and follow and obey Thee. * *But, O, how*——

Leſſon 97.

And He ſaid to them, Know you ot this Parable? and how then will ou know all Parables? Hear therefore he Parable of the Sower. The Seed is he word of God: and theſe are they y the way ſide, that hear; but when hey have heard, Satan comes immedi-ely and takes away the word that was wn in their hearts, leaſt they ſhould elieve and be ſaved. And, theſe are ney likewiſe that receiv'd the ſeed nto ſtony places; who, when they have eard the word, immediately receive it vith gladneſs; but, having no root in nemſelves, endure but a while, and af-erward, when affliction or perſecution riſes for the words ſake, immediatly they re offended, and in the time of temp-ation, fall away. And, theſe are they hat receiv'd ſeed among the Thorns: who, when they have heard the word, o forth, and the troubles and ſollici-udes of this world, and the deceitful-neſs

neſs of riches, and the pleaſures of th
life, and the luſts of other things entrin
in, choak the word and it becomes un
fruitful. And, theſe are they that r
ceiv'd ſeed into the good ground: wh
in an honeſt and good heart, havin
heard the word, keep it and underſtan
it, and bring forth fruit with patience
ſome thirty fold, ſome ſixty, and ſom
an hundred.

Reſp. *Say now, which kind of earth a*
thou, my Soul? which part of the P
rable repreſents thy ſtate. * *Pardo*
O deareſt JESU! what hitherto I ha
done, and prevent by Thy Grace what
ſhall do hereafter. In all theſe ways
miſcarrying our ſelves I find I am t
concern'd; and if my heart ſometim
be good and my intention honeſt I ſelda
perſevere to bring forth fruit with pat
ence. * *Pardon, O*——.

Leſſon 98.

And He ſaid, ſo is the Kingdom
God, as if a man ſhould caſt ſeed int
the ground: and ſhould ſleep, and ri
night and day, and the ſeed ſhould ſprin
and grow up he knows not how. Fo
the earth brings forth fruit of it ſel
fi

ſt the Blade, then the Ear, after that e full Corn in the Ear. But, when e fruit ir brought forth, immediately e puts in the ſickle, becauſe the Harveſt come. Another Parable He put forth them, ſaying, The Kingdom of Hea-en is like a Man who ſow'd good ſeed in is field: But, while men ſlept, his ene-y came and ſow'd upon it tares among he wheat, and went his way. But, vhen the blade was ſprung up, and rought forth fruit, then appear'd the ares alſo. So, the Servants of the Houſholder came and ſaid to him, Sir, did you not ſow good ſeed in your field? rom whence then has it tares? He ſaid o them, The enemy has done this. The Servants ſaid to him, Will you that we go and gather them up? But he ſaid no, leaſt perhaps while you gather up the tares, you root up alſo the wheat with them. Suffer both to grow till the Har-veſt: and in the time of Harveſt, I will ſay to the Reapers, Gather up firſt the tares and bind them in bundles to burn; but the Wheat gather into my Barn.

Reſp.

Resp. *Patience, my Soul! forbear thy Neighbours infirmities, forbear their errors; unless thy place or prudent charity oblige thee to correct them.* * *'Tis sorrow enough to be miserable hereafter, 'tis joy enough to be happy for ever. Gain them if thou canst by love and meekness, but strive not rashly to root them out, least thou endanger the innocent: nor envyously grudge their share in this world, least thou ruine thy self.* * *'Tis sorrow.*

Lesson 99.

Another Parable He propos'd to them, saying, To what shall we liken the Kingdom of God, and to what similitude shall we compare it: The Kingdom of Heaven is like a grain of Mustard-seed, which a man took and sow'd in his field: which, when it is sown, is indeed less then all the seeds that are in the Earth: but, when it is grown, becomes greater then all herbs, and is made a tree, and shoots out great branches, so that the Birds of the Air come and lodge in the branches thereof. Another Parable spake He to them, The Kingdom of Heaven is like to Leaven, which a Woman took and hid in three measures of Meal, till the whole

hole was leavened. All these things ake JESUS to the multitude in Para-es: and with many such Parables spake e the Word to them, as they were able hear it: But, without a Parable spake e not to them. That it might be ful-led which was spoken by the Prophet, ying, I will open my mouth in Para-es; I will utter things which have en kept secret from the foundation of e World. But, when they were alone, e expounded all things to His Dis-ples.

esp. *Cultivate, O Lord, the seed Thou hast sown in our hearts; that our Faith may quicken into Love, and both toge-ther shoot forth into fruitful works; and all our weary thoughts come and rest them-selves under the shadow of their branches. * For, by Thy Gracious influence, every little grain grows up into a Tree; and every small endeavour is blest with a great increase. We of our selves are an insipid lump; but, O, infuse Thy Spi-rit into our Souls, and conserve it there in an humble secrecy, till it begin to work and ferment and spread by degrees over all our powers. * For, by ——*

Lesson 100.

Then JESUS having dismist the Mu
titude, went into the house; and H
Disciples came to Him, saying, Decla
to us the Parable of the Tares of the fiel
Who, answering, said to them, He tha
sows the good seed is the Son of Man
the Field is the World; the good seed ar
the Children of the Kingdom; but th
Tares are the Children of the wicke
one; the enemy that sow'd them is th
Devil; the Harvest is the end of th
World; and the Reapers are the Angel
As therefore the Tares are gather'd an
burnt in the fire; so shall it be in the e
of the World. The Son of Man sha
send forth His Angels, and they sha
gather out of His Kingdom all Scandal
and those that work iniquity; and sha
cast them into a furnace of Fire; the
shall be weeping and gnashing of Teet
Then shall the just shine as the Sun in t
Kingdom of their Father. He that h
ears to hear, let him hear.

Resp. *Speak Thou within us, dearest Lo*
that we may hear and understand T
Voice: draw us to Thy self with T
special Grace, that we may believe a
fol

follow Thy Commands. ✠ *So that we ſcape that dark unquenchable Fire, and ſhine with Thee in Thy Kingdom for ever. Send forth Thy Holy Angels, O Glorious* JESU! *ſend them with ſpeed in relief of Thy Children: command them to gather all ſcandals out of the Church, and reduce to Thy Obedience the workers of iniquity.* ✠ *So ſhall*——

Leſſon 101.

Again, the Kingdom of Heaven is like a treaſure hid in a field, which he that found cover'd, and for joy thereof goes and ſells all he has, and buys that field. Again, the Kingdom of Heaven is like a Merchant ſeeking good Pearls; and having found one of great price, he went and ſold all that he had and bought it. Again, the Kingdom of Heaven is like a Net caſt into the Sea, and gathering together all kind of Fiſhes: Which, being full, they drew to Shore, and ſat down, and choſe the good into Veſſels, but caſt the bad away. So ſhall it be at the end of the World; the Angels ſhall go forth and ſever the wicked from among the juſt, and caſt them into the furnace of Fire; there ſhall be weeping

and gnashing of Teeth. Have you u
derstood all these things? They say
Him, Yes. Then said He to them
Therefore every Scribe, instructed in th
Kingdom of Heaven, is like a Man tha
is an Housholder, who brings forth ou
of his treasure things new and old.

Resp. *This is, alas! too true of us an*
our unhappy Countrey; where Religio
is like a treasure hid in a field, whi
they that seek can scarcely find, an
they that find dare not discover. * *Lo*
let Thy Parables be thorowly verify'd, a
make us gladly part with all we have
purchase it. Heaven is a treasure
incomparable riches; Heaven is a Pe
of inestimable value. * *Lord, let Thy*

Lesson 102.

When JESUS had finisht these Par
bles, He went thence, and came to N
zareth, his Own Countrey, where H
had been brought up, and His Disciple
follow'd Him: and as His custom wa
He enter'd into the Synagogue on th
Sabbath-day, and stood up to read. An
there was deliver'd Him the book of th
Prophet *Esay*; and as He unfolded t
book, He found the place where it w
writte

ritten, The Spirit of the Lord is upon
e, for which He has anointed me to
vangelize to the poor, He has ſent me
heal the contrite of heart, to Preach
liverance to the Captives, and recove-
of ſight to the Blind, to ſet at liberty
em that are bruiſed: To Preach the
ceptable year of the Lord, and the day
retribution. And He cloſed the
ook, and gave it again to the Miniſter,
nd ſat down: and the eyes of all in the
ynagogue were faſtned on Him. And, He
egan to ſay to them, this day is this Scrip-
re fulfill'd in your ears. And all bare Him
itneſs, and wonder'd at the Gracious
ords which proceeded out of His Mouth.
eſp. *What Thou wert ſent to do, Thou haſt fully perform'd, O Glorious Redeemer of the World! Thou haſt open'd the eyes of the Blind, and the underſtandings of the Ignorant.* * *And, all thoſe miraculous truths, which the Prophets foretold, are perfectly fulfilled in Thee. Thou haſt heal'd the bruiſes of our fallen Nature, and reſtor'd our Souls to ſtrength and liberty. Thou haſt deliver'd us from the dominion of Satan, and open'd to our hopes the Kingdom of Heaven.*

* *And, all*—

Lesson 103.

And they said, Is not this *Joseph's* Son? how came he by this Wisdom and Miracles? Is not this the Carpenter, is not his Mother call'd *Mary*, and his Brothers *James* and *Joses* and *Simon* and *Jude*? and his Sisters are they not all with us? Whence then has he all these things? And they were scandaliz'd in Him. But JESUS said to them, Surely you will say to Me this Proverb, Physician, heal thyself; the great things we have heard done in *Capernaum*, do also here in thy Country. And He said, Verily I say to you, A Prophet is not without honour, but in his own Country, and in his own house, and among his own kindred. I tell you in truth, Many Widows were in *Israel* in the days of *Elias*; when the Heaven was shut up three years and six months, and great Famine was throughout all the Land: and to none of them was *Elias* sent, but to a Widow in *Sarepta* of *Sidon*. And, many Lepers were in *Israel*, under *Elizeas* the Prophet, and none of them was cleansed, save *Naaman* the *Syrian*. And, all in the Synagogue, when they heard these things were

ere fill'd with wrath; and rose up and ruſt Him out of the City, and led Him the brow of the Hill (whereon their ity was built) that they might caſt Him own headlong. But, He paſſing through he midſt of them, went His way. And, e could not do any Miracles there; but ur'd a few that were ſick, by laying his ands on them. And He wonder'd at heir incredulity.

esp. *Thus does our weakneſs judge of others, or worſe, perhaps, our malice cenſure their qualities: we raſhly conclude upon outward preſumptions, and little conſider their inward worth. We are apt to undervalue whom we familiarly are acquainted with, and ſcarce can think highly of them whom we have once known low.* * *Heal us, O Thou great Phyſician of our Souls! heal us of all our diſeaſes; and, above them all, of our rude impatience towards thoſe that would cure us. What ever they do who know Thee not, let not Thy Church diſhonour Thee, nor thoſe of Thine Own Houſhold undervalue Thy Mercies: let not our unbelief chace Thee away, nor our ingratitude overcome Thy Goodneſs.* * *Heal us,*

Lesson 104.

And, when a convenient day was come, the Birth-day of *Herod*, he made a Supper to the Princes and the Tribunes and the Chief of *Galilee*. And the Daughter of *Herodias* came in and danced before them, and pleased *Herod* and them that sat with him: and the King said to the Damsel, Ask of me whatever thou wilt, and I will give it thee. And he sware to her, Whatever thou shalt ask of me I will give it thee, though it be half my Kingdom. And she went forth and said to her Mother, What shall I ask? And she said, the Head of *John* the *Baptist*. And she, fore-instructed by her Mother, came in straightway with haste to the King, and asked saying, I will that forthwith thou give me in a Charger the Head of *John* the *Baptist*. And the King was exceeding sorry: nevertheless, for the Oaths sake, and for them who sat with him at meat, he would not contristate her; but order'd it to be given her: And immediately sent an Executioner, who went and beheaded *John* in Prison. And his head was brought in a Charger, and given to the Damsel; and

the

he Damsel gave it to her Mother. Which is Disciples hearing, they came and ook his Body, and laid it in a Tomb nd went and told JESUS.

Resp. *So dangerous a thing is too free a jollity, if it meet unhappily with a malice to abuse it: so desperate is the state that's engag'd to be wicked, if it fall into circumstances that press on to a further ruine.* * *Deliver us, O Lord, from the assaults of violent temptations; deliver us from increasing them by our own rashness. Never let Thy Grace abandon us so far as to hate our Reprover, or meditate revenge on the Charity that crosses our humour; never let our wickedness prevail so far as to lay snares for others, nor take advantage of any chance that may expose them.* * *Deliver us, O* ——

Lesson 105.

After this JESUS went about all the Cities and Villages, teaching in their Synagogues, and preaching the Gospel of he Kingdom, and healing every sickness nd every infirmity, and the Twelve were with Him, and some Women who had been cur'd of Evil Spirits and Diseases, *Mary Magdalen*, out of whom seven D-

vils had gone forth; and *Joanna* the Wife of *Chuſa*, *Herods* Steward; and *Suſanna*, and many others who miniſtred to him of their goods. But, when he ſaw the multitudes, He was moved with compaſſion on them, becauſe they were vexed, and lay as Sheep having no Shepheard. Then ſays He to His Diſciples, The Harveſt truly is great, but the Labourers few: Pray therefore the Lord of the Harveſt, that He will ſend forth Labourers into His Harveſt.

Reſp. *Look down, O God of Clemency, on the multitudes that once have known Thee; look down with Pity on the multitudes that never knew Thee.* * *Send forth, O Gracious Lord, Thy faithful Labourers over all the earth; to convince the froward, and enlighten the ignorant, and reduce the whole world to believe and obey Thee. How many Nations lye miſerably undone, by rejecting Thy preſence among them! how many Nations lye miſerably undone, for want of Thy coming among them!* * *Send forth, O*

Leſſon 106.

Then, calling the Twelve Apoſtles together, He gave them virtue and power over

ver unclean Spirits, and over all Devils, o cast them out; and to heal every ick-ess and infirmity: and began to send hem forth by two and two, to preach he Kingdom of God, and to heal the ick. And He commanded them that hey should take nothing for their jour-ney, save a Staff only; no Scrip, no Bread, no Money in their purse; but be hod with Sandals; and not put on two Coats: For, the Workman is worthy of his Meat.

Resp. *Thy Charity, O Lord, was quick and efficacious, and contented not it self with only good wishes: Thou sawst our ne-cessity, and immediately sentst us a sup-ply; Thou wert mov'd with compassion, and presently relievedst our misery.* ℣. *O the miraculous proceedings of the divine Wisdom! how different from our unskil-ful ways are Thy all-knowing Conneils! Thou chusest Twelve simple Fishermen, and sendst them abroad with the poor provision of a Staff and a Coat: Thou bidst them go conquer Kingdoms, and con-fute the Learned, and Preach to all the World the Religion of the Cross.* ℟. *O the*——

Lesson

Leſſon 107.

And He commanded them, ſaying, Go not into the way of the *Gentiles*, and into the Cities of the *Samaritans* enter not: but rather go to the loſt Sheep of the houſe of *Iſrael*. And, as you go, preach, ſaying, The Kingdom of Heaven is at hand. Heal the ſick, cleanſe the Lepers, raiſe the dead, caſt out Devils. Freely you have receiv'd, freely give. Into what City or Town ſoever you enter, enquire who in it is worthy: and in what houſe ſoever you enter, there abide till you depart from that place. And, when you come into a houſe, ſalute it: and, if the houſe be worthy, your peace ſhall come upon it; but, if it be not worthy, your peace ſhall return to you. Whoever ſhall not receive you, nor hear your words; when you depart out of that Houſe or City, ſhake off the very duſt from your Feet for a teſtimony againſt them. Verily, I ſay to you, it ſhall be more tolerable for the Land of *Sodom* and *Gomorrah* in the day of Judgment, then for that City.

Reſp. *Send forth, O Thou great and faithful Shepherd of our Souls! ſend forth*

Thy

Thy zealous Missioners to the lost Sheep of the Church, and bring them home again to Thy holy fold. * *That all may hear Thy Voice, and under one chief Pastor become one flock. Other unhappy people there are whom Thy Hands have made, and given them a capacity of Eternal Happiness: O send Thou thither too Thy Messengers of peace, and graciously prepare their hearts to entertain them.* * *That all*——

Lesson 108.

Behold, I send you forth as Sheep in the midst of Wolves: be you therefore wise as Serpents, and harmless as Doves. But, beware of Men; for they will deliver you up to the Councils, and scourge you in their Synagogues. And you shall be brought before Governours and Kings for My sake; for a testimony to them and the *Gentiles*. But, when they deliver you up, take no thought how or what you shall speak: for, it shall be given you in that hour, what you shall speak. For, it is not you who speak, but the Spirit of your Father which speaks in you. And, the Brother shall deliver up the Brother to death, and the Father the Child: and the Children shall

rise

rise up against their Parents, and cause them to be put to death. And you shall be hated of all men for My Names sake: But he that endures to the end shall be saved.

Resp. *Pity, O Lord of Mercy, Thy little Flock that's scattered in the midst of Wolves: Arm them, O gracious JESU, on the one hand with Wisdom, and on the other with innocence, and round about with Thy encouraging Promises.* * *He that endures to the end shall be saved. Then let my bittereſt enemies oppreſs me, and my neareſt Relations betray me, and all the World for my Saviours ſake hate me: ſtill I will hope Hee'l in time deliver me, or, which is better, in Eternity reward me.* * *He that*———

Leſſon 109.

But, when they perſecute you in this City, fly into another: for, verily I ſay to you, You ſhall not have gone over the Cities of *Iſrael*, till the Son of Man come. The Diſciple is not above his Maſter, nor the Servant above his Lord. If they have call'd the Maſter of the houſe *Beelzebub*, how much more ſhall they call them of his houſhold? Fear them not therefore: for there is nothing cover'd that ſhall not be

e reveal'd, and hid that shall not be known. What I tell you in the dark, speak you in the light, and what you hear in the ear, that preach upon the house tops. And fear not them who kill the Body, but are not able to kill the Soul: but rather fear Him who is able to destroy both Soul and Body in Hell. Are not two Sparrows sold for a Farthing? and one of them shall not fall to the ground without your Father. But, the very hairs of your head are all numbered. Fear not, therefore, you are of more value then many Sparrows.

Resp. *And, why do we wonder at the crosses of this World! is it so new a thing that the innocent are afflicted, or so intolerable an injury that a friend betrays us? *Be contented, O my Soul! 'tis enough for the Servant that he be as his Master. If they so strangely have treated our Lord, we may well expect how they'l deal with us: but, after all their frowardness we are sure of this, If we suffer for Him, we shall be Glorify'd with Him. *Be contented, O*

Lesson 110.

Every one, therefore, that shall confess

fess Me before Men, him will I also confess before My Father who is in Heaven: but, he that shall deny Me before men, him will I also deny before My Father who is in Heaven. Think not I am come to send peace on earth: I came not to send peace, but a Sword. For, I am come to set a man at variance against his Father, and the Daughter against her Mother, and the Daughter in Law against her Mother in Law. And a mans Foes shall be they of his own houshold. He that loves Father or Mother more then Me is not worthy of Me: and he that loves Son or Daughter more then Me is not worthy of Me. And, he that takes not his Cross and follows after Me is not worthy of Me. He that finds his Life shall lose it: and he that loses his Life, for My sake, shall find it. He that receives you receives Me, and he that receives Me receives him that sent Me. He that receives a Prophet, in the name of a Prophet, shall receive a Prophets reward: and he that receives a just Man, in the name of a just Man, shall receive a just Mans reward. And, whoever shall give to drink to one of these little

ones

nes a cup of cold Water only, in the
ame of a Disciple; verily I say to you,
e shall not lose his reward.

esp. *Write all these Holy Truths in my Soul, O Lord, and Print Thy Love in the center of them all: There let it sit as Soveraign Governour, and absolutely dispose of all my interests. Let it command my tongue to confess Thee, and no fear of danger make me ever deny Thee: Let it command my tongue to confess Thee, and no fear of danger make me ever deny Thee; Let it command all my powers to serve Thee, and nothing but Thy Love find place in my heart.* * *There let it*——

Lesson III.

When JESUS had made an end of com-
manding His Twelve Disciples, He pass'd
om thence to teach and preach in their
ities. And they departed and went
rough the Towns publishing the Gos-
el, and preaching that Men should re-
ent, and healing every where. And
ey cast out many Devils, and anointed
ith Oyl many that were sick and cured
em. And, at that time *Herod* the
etrarch heard of the fame of JESUS,

and

and of all that was done by Him (so
His Name was spread abroad.) And
was perplext, because 't was said by some
that *John* was risen from the dead; a
by some that *Elias* had appear'd; and
others, that one of the old Prophets w
risen again. And *Herod* said, *John*
have beheaded: but who is this of who
I hear such things? And he desir'd to
Him. Which when JESUS heard, H
withdrew Himself from thence.

Resp. *Soon as Thou gavest, O Holy JES*
Thy Disciples their instructions, T
began'st immediately to practice them T
self: soon as Thy Disciples receiv'd T
Commands, they instantly answer'd w
a quick obedience. * *And the bles*
design of Both Your Charities was
teach all the World the way to Salvati
The Great and the Guilty are still perple
and all their study is their own pri
interest: whilst Thou, O Gracious Lo
madest it Thy principal business e
where to benefit others; preaching T
Self in their Cities, and sending T
Disciples as Missioners through the To
* *And the*——

Lis

Lesson 112.

And the Apostles, being return'd, ther'd themselves together to JESUS, d told Him all the things they had one and taught. And, He said to them, ome apart into a desert place and rest while: for, there were many coming nd going, and they had no leasure so uch as to eat. After these things JEUS took them, and departing thence, ent by Ship over the Sea of *Galilee*, rivately, into a desert place, belonging o the City call'd *Bethsaida*. And the eople saw them going away, and many llow'd Him; because they saw the Miacles He did on them that were diseased. nd they ran afoot thither, out of all the ities, and came there before them. And ESUS went up into a Mountain, and t there with His Disciples: and the *Passover*, the Feast of the *Jews* was nigh. nd JESUS going forth saw much pople, and was moved with compassion owards them; because they were as heep not having a Shepherd. And He reeived them, and spake to them of the Kingdom of God, and began to teach them many things, and healed them that ad need of healing.

Resp.

Resp. *Blessed, O Holy Apostles, be the fervour of your zeal; which engaged you even to tire your selves, out of Charity to us: Blessed, O gracious JESU, be the sweetness of Thy Spirit, which so kindly invited them to refresh their weariness. * We know, and Thine Own sure Word has told us, If we labour for Thee here, we shall rest with Thee hereafter. Lord, make us follow Thee wherever Thou goest, and strive and run to be first in Thy presence: there we shall meet a Mercy that will regard and pity us; there we shall find a Goodness that will teach and relieve us. * We know—*

Lesson 113.

And, when the day began to wear away, His Twelve Disciples came to Him and said, This is a desert place, and now the time is far past; Send the Multitude away, that they may go into the Towns and Villages round about, and lodge and buy themselves Victuals; for they have nothing to eat, and we are here in a desert place. But, JESUS answered and said, They need not depart; give you them to eat. And they say to Him, Let us go and buy two hundred

penny

eny-worth of Bread, and we will give
hem to eat. When JESUS then lift
p His Eyes, and ſaw a very great Mul-
tude come to Him; He ſaid to *Philip*,
Whence ſhall we buy bread, that theſe
may eat (and this He ſaid to prove him;
or, Himſelf knew what He would do)
Philip anſwered Him, two hundred peny-
worth of Bread is not ſufficient for them,
hat every one might take a little. He
ys to them, How many Loaves have
ou? go and ſee. And, when they knew,
ne of His Diſciples (*Andrew*, *Simon*
eters Brother) ſays to Him, There is
Lad here who has five Barley Loaves
nd two Fiſhes: but, what are they
mong ſo many? except we ſhould go
nd buy meat for all this people: For,
hey were about Five Thouſand Men.
Then ſaid He to His Diſciples, Bring
hem hither to Me. And, He comman-
ed them to make all ſit down by Com-
anies on the green Graſs. And they
id ſo. Now, there was much Graſs in
he place. And they ſat down in ranks
y hundreds and by fifties. And He, ta-
king the five Loaves and two Fiſhes, look t
p to Heaven, and when He had given
thanks,

thanks, bleſſed them; and brake t
Loaves, and gave them to the Diſcipl
and the Diſciples to the Multitude; a
likewiſe of the Fiſhes as much as th
would. And, they did all eat, and we
ſatisfied.

Reſp. *Behold, O Lord, Thy baniſht Se*
vants in the deſart of this World; whe
nothing is to be found that truly n
riſhes, nothing to be expected but a ſca
*and courſe entertainment. * We m*
depart e're Thou give us meat indee
and then we ſhall eat and be fully ſatisfi
We ſee Thy Power can every where pr
vide for us, we ſee Thy Goodneſs wou
every where bleſs us; but we humb
adore Thy Wiſdom, that governs us
*our preſent capacities. * We muſt —*

Leſſon 114.

When they were filled, He ſaid to H
Diſciples, Gather up the Fragment
which remain, that nothing be loſt. An
they took up of the Fragments whic
remain'd twelve Baskets full. And the
that had eaten were about Five Thouſan
Men, beſide Women and Childre
Thoſe Men, therefore, when they h
ſeen the Miracle that JESUS did, ſai
Th

his is indeed the Prophet that is to
me into the World. And, when JE-
S perceived they would come and take
im by force to make Him King;
aightway He constrained His Disciples
get into the Ship, and go on the other
e before Him to *Bethsaida*, while He
nt the Multitudes away.

esp. *So bounteous, O My Soul, are the gifts of Thy Lord; and so careful should we be to conserve them; so quick and zealous to return Him our thanks, and the best of thanks, Obedience. *Be Thou, O JESU! our Soveraign King, and Rule and Command in us for ever. Often, alas, our Passions, like a rash and troublesom Multitude, throng about our Reason, and strive by violence to force our consents: but, O, do Thou dispose their unruly motions, that they may all conspire to set up Thy Government. *Be Thou, O—*

Lesson 115.

And, when it grew late, His Disciples went down to the Sea; and, entring into a Ship, passed over the Sea to *Capernaum*. And JESUS, dismissing the people, went up again into the Mountain

Him-

Himself alone to pray; and it was
dark, and He was not come to t
And the Sea arose, by reason of a g
wind that blew: and the Ship was to
with Waves in the midst of the Sea,
JESUS was alone on the Land. A
seeing them labour in rowing (for,
Wind was against them) about
fourth watch of the night He went
them, walking on the Sea. So, w
they had row'd about five and twenty
thirty Furlongs, they see JESUS wa
ing on the Sea and drawing nigh the Sh
and He would have passed by them. Wh
the Disciples saw Him walking on t
Sea, they supposed it had been a Spiri
and cryed out for fear, saying, 'Tis
Spirit: for, they all saw Him, and we
troubled. But, straightway, JE SU
spake to them, and said, Have confidence
'tis I; be not afraid. And *Peter*, an
swering Him, said, Lord, if it be Thou
bid me come to thee on the Water. An
He said Come. And. when *Peter* wa
come down out of Ship, he walk'd on
the Water to go to JESUS. But, when
he saw the wind boisterous, he was afraid
and beginning to sink, cryed out, saying
Lord

ord save me. And immediately JESUS, etching forth His hand, took hold of m; and said to him, O thou of little ith! why didst thou doubt? Then ey desir'd to receive Him into the Ship, d He went up to them. And, when ey were come into the Ship, the wind ased; and immediately the Ship was the Land whither they went.

esp. *And such is our success when JESUS is not with us; we labour against the stream of our own Corruptions, we row against the wind of a thousand Temptations.* * *Save us, O JESU! or else we perish; come Thou in the Ship, and immediately we arrive at the Haven of our wishes. Kindle in our hearts, O Lord, an earnest desire of Thy presence, and a firm relyance on Thy holy Protection; and, whenever Thou seest our Souls in danger, stretch forth Thy merciful hand and save us.* * *Save us, O*——

Lesson 116.

Then they that were in the Ship came d adored Him, saying, Thou art in ath the Son of God. And they were more amazed within themselves, for ey understood not the Miracle of the

Loaves, because their heart was blinded.
And, when they had passed over, they
came into the Land of *Genezareth*, and
set to the Shore. And being come out
of the Ship, straightway the men of
that place knew Him. And they sent
out, and ran through the whole Region
and began to carry about in Beds those
who were sick, where they heard He
was. And, whithersoever He entered,
into Villages, or Towns or Cities, they
laid the sick in the Streets, and brought
to Him all that were diseased; and be-
sought Him that they might touch but
the border of His Garments: and as ma-
ny as toucht Him were made whole.

Resp. *This, O my God, is the misery of*
our depraved nature, unless Thy Grace
particularly assist us; we stand amaz'd
at the strangeness of the event, but dis-
cern not the meaning of the Miracle.
O, may we adore Thy Wisdom where
we do not understand; and love Thy
Goodness which we daily experience.
Did we but know Thee, O Lord our God,
how quickly should we come our selves,
and eagerly strive to bring Others to
Thee! how should we confidently re-

ly on Thy Almighty Power, since the touch of Thy Garment alone can heal us! O, may we——

Lesson 117.

The day following, when the people who stood on the other side of the Sea saw there was no other Boat there but one; and that JESUS entred not with His Disciples into the Boat, but that His Disciples were gone away alone, (Howbeit there came in other Boats from *Tiberias*, nigh the place where they had eaten the Bread after our Lord had given Thanks:) When the people therefore saw that JESUS was not there, nor His Disciples, they went into the Boats and came to *Capernaum*, seeking for JESUS. And, when they had found Him on the other side of the Sea, they said to Him, *Rabbi*, when camest Thou hither? JESUS answered them and said, Verily, verily, I say to you, you seek me not because you saw the Miracles; but because you eat of the Loaves and were filled. Labour not for the meat which perishes, but for that which endures to everlasting life; which the Son of Man will give you: for, Him hath God the Father

sealed. Then said they to Him, W
shall we do that we may work the wo
of God? JESUS answered and said
them, This is the work of God, t
you believe on Him whom He hath se
Resp. *Lord, make us study how to fol*
Thee, and readily undertake any labo
to find Thee: * *Not for the Benef*
Thou sometimes givest us here, but
the Blessings Thou wilt surely give
hereafter. Strengthen our Faith, O Lo
Thou who tookest so graciously occasi
from their errour, to instruct them; a
purifie our intention sincerely to se
Thee: * *Not for*——

Lesson 118.

They said therefore to Him, What sig
then shewest Thou, that we may see an
believe Thee? What dost Thou work
Our Fathers eat *Manna* in the Desart
as it is written, He gave them Brea
from Heaven to eat. Then JESUS sai
to them, Verily, Verily, I say to you
Moses gave you not that Bread from Hea-
ven; but My Father gives you the tru
Bread from Heaven. For, the Bread o
God it is that descends from Heaven an
gives life to the World. Then said they

to

o Him, Lord, give us always this
read. And JESUS said to them, I am
he Bread of Life: he that comes to Me
hall never hunger; and he that believes
n Me shall never Thirst. But, I said
o you, that you have both seen Me, and
o not believe. All that the Father gives
Me shall come to Me: and him that
omes to Me I will not cast out. For, I
escended from Heaven, not to do My
Own Will, but the Will of Him that
ent Me. And this is the Fathers Will
who sent Me, that of all He has given
Me I should lose nothing, but raise it
p again at the last day. And this is
he Will of My Father who sent Me, that
Every one who sees the Son and believes
n Him may have Everlasting Life; and
I should raise him up again at the last
day.

Resp. *Thou art, O JESU! the true Celestial* Manna, *of which whoever eats shall live eternally: Thou art the Bread of God that descended from Heaven, of which whoever feeds shall never hunger.* * *Cast us not out, O Lord, whom Thy Mercy has adopted into Thy Own Family; but give us this Bread of Thy Chil-*

dren for ever. Thou who cameſt down
do Thy Father's Will, and haſt taught
'tis Thy Fathers Will, That of thoſe
*has given Thee none be loſt. *Caſt us not*

Leſſon 119.

The *Jews* then murmured at Him, b
cauſe He ſaid, I am the Bread whi
came down from Heaven. And th
ſaid, Is not this JESUS the Son of *Joſep*
whoſe Father and Mother we kno
how is it then that He ſays, I came do
from Heaven? JESUS therefore anſwe
ed and ſaid to them, Murmur not amo
your ſelves: No man can come to M
except the Father who ſent Me dra
him; and I will raiſe him up at the l
day. It is written in the Prophe
And they ſhall all be taught of God: Ev
ry one therefore that has heard of t
Father, and has learnt, comes to Me. N
that any man has ſeen the Father; but
who is of God, he has ſeen the Fathe
Verily, verily, I ſay to you, He that believ
on Me has Everlaſting Life. I am th
Bread of Life. Your Fathers eat *Man*
in the Wilderneſs, and are dead. This is th
Bread which comes down from Heaven
that, if any man eat thereof, he may no
dy

e. I am the living Bread that came down
om Heaven: If any Man eat of this
read, he shall live for ever; and the
read I will give is My Flesh, for the
ife of the World.

esp. *Murmur no more among your selves, unhappy Dis-believers of the Mysteries of Heaven; be no more incredulous, but submit your reason to Him whom you know to be infallible.* **The Bread I will give is My Flesh, for the Life of the World. Draw them, O Heavenly Father! that they may come to their Lord; receive them, O Gracious JESU! and touch their hearts to believe what Thine Own blest Mouth has so clearly taught them.* **The Bread I*—

Lesson 120.

The *Jews* therefore strove among themselves, saying, How can this Man give us His Flesh to eat? Then JESUS said, Verily, Verily, I say to you, Except you eat the Flesh of the Son of Man, and drink His Blood, you shall not have Life in you. He that eats My Flesh, and drinks My Blood, has Eternal Life; and I will raise him up at the last day. For, My Flesh is meat indeed, and my Blood

is drink indeed. He that eats My Flesh and drinks My Blood, dwells in Me and I in him. As the living Father has sent Me, and I live by the Father; so, he that eats Me, shall also live by Me. This is that Bread which came down from Heaven; not as your Fathers eat Manna and are dead: he that eats of this Bread shall live for ever.

Resp. *O sweet and ravishing words!* He dwells in me and I in Him; *sweet in excess to the Soul that loves, and tastes the joys of this Heavenly Converse, and feeds on the wonders of this admirable Union:* *He dwells in me and I in Him. *O Blest and Glorious words! what can be said more full of Grace and Strength and Supernatural Mystery? here, they alone are my Heaven on Earth, and will hereafter be my Heaven in Heaven.* *He dwells——

Lesson 121.

These things said He in the Synagogue as He taught in *Capernaum.* Many, therefore, of His Disciples, hearing it, said, This is a hard saying, who can hear it? But JESUS knowing in Himself that His Disciples murmured at it, said to them,

Does

Does this ſcandalize you? What if you ſhall ſee the Son of Man aſcend where He was before? It is the Spirit that quickens; the Fleſh profits nothing: the words that I have ſpoken to you are Spirit and Life. But, there are ſome of you that believe not: For, JESUS knew from the beginning who they were that believed not; and who ſhould betray Him. And He ſaid, Therefore ſaid I to you, No man can come to Me, except it were given him of My Father. From that time many of His Diſciples went back, and walkt no more with Him. Then ſaid JESUS to the Twelve, Will you alſo go away? Then *Simon Peter* anſwered Him, Lord, to whom ſhall we go? Thou haſt the words of Eternal Life: and we have believed and known that Thou art *Chriſt* the Son of God. JESUS anſwered them, Have not I choſen you Twelve, and one of you is a Devil? He ſpake of *Judas Iſcariot*; for, he it was that ſhould betray Him, being one of the Twelve.

Reſp. *To Thee, my great Creator! I humbly Sacrifice the nobleſt faculty Thou haſt given me: to Thee, and to the Obedience*

Thy Truth, I entirely resign and capti-
vate my understanding. * *Thy words,*
O Lord, are Spirit and Life.; O make
my Faith be quick and active. Shall I
go back and forsake my God, because He
humbles Himself to approach toward
me? shall I refuse to learn of my Master,
because His Lessons exalt me above my
nature? * *Thy words* ——

Lesson 122.

After these things JESUS walked into *Galilee:* for, he would not go into *Jury*, because the *Jews* sought to kill Him. Then assemble together to Him the *Pharisees* and certain of the *Scribes* who came from *Jerusalem.* And when they saw some of His Disciples eat Bread with common (that is, unwasht) hands; they found fault. For, the *Pharisees* and all the *Jews*, unless they often wash their hands, eat not; holding the Tradition of the Elders. And, when they come from the Market, except they wash they eat not: And many other things there be which were delivered them to observe; as, the washing of Cups and Pots, brazen Vessels, and of Beds. Then the *Pharisees* and *Scribes* askt Him saying,

Why

Why do Thy Disciples transgress the Tradition of the Elders? for, they wash not their hands when they eat Bread. But He answering, said to them, Why do you also transgress the Commandment of God for your tradition? For, God commanded, saying, Honour thy Father and thy Mother; and he that curses Father or Mother let him dye the death. But, you say, If a man say to his Father or Mother, It is *Corban*, that is, a Gift, whatever proceeds from Me shall profit thee. And you suffer him no more to do ought for his Father or Mother: but have made void the commandment of God for your tradition. And many such things you do. Hypocrites! well did *Esay* Prophesie of you, saying, This People draw nigh me with their Mouth, and honours me with their Lips: but, their Heart is far from me. In vain do they worship Me, teaching the Doctrines and Commandments of Men.

Resp. *Let me not so apply my mind, O Lord, to any trivial observances, that I begin to omit my more serious duties: let me not so attend to the inventions of Men, that I grow to transgress the commands*

mands of my God. * *O guid me, gracious Lord, in Thine Own safe way, and those solid exercises which really improve me; and make my Heart, as well as Lips, draw nigh Thee. Those Blessed Truths which Thy self at first reveal'd, and Thy Church has always deliver'd, may those alone be my principal rule, and every other Doctrine bow to them.* * *O guide.*——

Lesson 123.

And, having called the people again together, He said to them, Hear Me, all of you, and understand; There is nothing without a man that, entring into him, can defile him: but, the things that proceed from him, those are they that defile him. If any have ears to hear, let him hear. Then came His Disciples and said to Him, Knowest Thou that the *Pharisees* were offended after they heard this saying? But He answering, said, Every Plant which My Heavenly Father has not Planted shall be rooted up. Let them alone: blind they are, and leaders of the blind. Now, if the blind be a guide to the blind, both fall into the Ditch. And, when He was entred into

the

house from the people, His Disciples
kt Him concerning the Parable: And
ter said to Him, Expound to us this
rable. And JESUS said, Are you
so so unskilful? do you not yet under-
nd, that whatever from without en-
rs into a man cannot defile him; be-
use it passes not into his heart, but
es into the belly, and is cast out into
e draught, purging all meats. But,
e things that proceed out of the mouth
me from the heart, and they defile a
an. For, from within, out of the
eart of men, proceed evil Thoughts,
dulteries, Fornications, Murders,
hefts, Covetousness, False-witness,
ickedness, Deceit, Lasciviousness, an
vil Eye, Blasphemy, Pride, Foolishness.
ll these evil things come from within;
nd these are they which defile a man:
ut to eat with unwasht hands defiles
ot a man.

Resp. *Now Thou hast taught me, O Lord, I plainly see that nothing imports me but the right disposition of my heart.* * *All things without are in themselves indifferent, and become good or bad as they make me so. O, do Thou make me so, in-*

indifferent to all things without, as in no respect concern my self; but the How wiselyest to use them to the improvement of my mind. * *All things without*——

Lesson 124.

Then JESUS departed into the Coasts of *Tyre* and *Sidon*; and, entring into a house, He would have no man know it; but could not be hid. For, a Woman of *Canaan*, whose Daughter had an unclean Spirit, being come out of those parts, soon as she heard of Him, cryed out, saying, Have mercy on me, O Lord, Thou Son of *David*; my Daughter is grievously vexed with a Devil. But, He answered her not a word. And, His Disciples came and besought Him, saying, Send her away for she cries out after us. But, He answering, said, I am not sent but to the lost Sheep of the house of *Israel*. Then came she and fell down at His Feet (for, she was a *Gentile*, a *Syrophenician* born) and adored Him, saying, Lord help me. And she besought Him to cast the Devil out of her Daughter. But, He said, Let the Children first be filled; for, 'tis not meet to take the Chil-

hildrens Bread, and caſt it to the
ogs. And ſhe anſwered, yes Lord;
r the Whelps alſo under the Table eat
the Childrens crums which fall from
e Table of their Maſters. Then ſaid
ESUS, O Woman, great is thy Faith,
it done to thee as thou deſireſt: For
is ſaying, Go thy way; the Devil is
eparted out of thy Daughter. And
er Daughter was made whole from that
ery hour. And, when ſhe was gone
o her houſe, ſhe found the young Maid
ing on a Bed, and the Devil gone out
f her.

Reſp. *If Thou delayeſt to hear me, O Lord, let me yet continue to call on Thee; if Thou rejectſt me for my own unworthineſs, let me ſtrain all my powers to move Thy Mercy.* * *Have Mercy on me, O Lord, Thou Son of* David, *and from this very hour, heal my Soul. Let me not curiouſly ſearch into the ſecrets of Thy Providence, why ſo many Nations were ſo long neglected, and ſo many ſtill remain unconverted: but rather delight in Thy boundleſs Goodneſs, while of every Nation he that truſts in Thee ſhall be ſaved.* * *Have mercy* ——

Leſſon

Lesson 125.

And JESUS, departing from t
Coasts of *Tyre*, came by *Sidon* to the S
of *Galilee*, through the midst of t
Coasts of *Decapolis*: and they bring
Him one that was Deaf, and had an im
pediment in his Speech; and beseech Hi
to lay His hand upon him. And He too
him aside from the multitude, and pu
His Fingers into his Ears, and Spittin
toucht his Tongue. And, looking up
to Heaven He sigh'd, and said to him
Ephphata, that is be opened. And straight
way his Ears were opened, and the strin
of his Tongue was loosed, and he spak
plain. And He charged them that they
should tell no man: but, the more He
charged them, so much the more a great
deal they publisht it; and so much the
more admired, saying, He has done all
things well, the Deaf He has made to
hear, and the Dumb to speak. And as-
cending into a Mountain He sat there.
And great Multitudes came to Him, ha-
ving with them those that were dumb,
blind, lame, maim'd, and many others;
and cast them down at JESUS's Feet,
and He healed them: insomuch that the

Mul-

ultitude wondred when they saw the
umb speak, the Lame walk, the Blind
. And they Glorified the God of
ael.

esp. *Lord, how ungrateful are we, com-*
pared to Thy ancient followers! Thou
chargest us to remember Thy benefits, and
we forget them; Thou commandest us
to publish Thy Mercies, and we conceal
them. *Behold, O Blessed JESU, we*
fall down at Thy Feet; reach forth Thy
Hand and heal us, that we may Glorify
Thee the God of the Christians. Too
often have our Ears been Deaf to Thy
Voice, and our Tongues dumb to Thy
Praise; too often have our Eyes been
blind to Thy directions, and all our Powers
impediments to Thy Service. Be-
hold, O——

Lesson 126.

In those days, again, the Multitude
eing very great, and having nothing to
at, JESUS called His Disciples together
nd says to them, I have compassion on
e Multitude, because they have now
een with Me three days, and have no-
hing to eat: and I will not send them
one fasting, least they faint in the way;
for

for, some of them came from far. A
His Disciples answered, whence shou
we have so much Bread in the Wilde
ness to fill so great a Multitude? A
JESUS askt them, How many Loav
have you? And they said, Seven. An
He commanded the Multitude to
down on the ground: and He took t
seven Loaves, and giving thanks, bra
them, and gave to His Disciples to
before them; and the Disciples set the
before the people. And they had a fe
small Fishes: and He blessed them, a
commanded to set them also before the
And they all did eat, and were filled
and they took up of the broken me
that was left seven Baskets full. An
they that had eaten were about Fou
Thousand Men, beside Women and Chil
dren. And He sent them away. An
immediately, entring into a Ship wit
His Disciples, He came into the parts o
Dalmanutha.

Resp. *Hark, O my Soul, how Gracious*
Thy dear Redeemer considers His Ser
vants: He keeps account how long they
have been with Him, and how far they
are off from their own Houses; and
cast

casting all together, resolves to supply them, and with His speedy mercy prevents their wishes. * *I have compassion on the Multitude; and will not send them home fasting, least they faint by the way. O infinite Goodness! how safely may our prayers expect Thy pity; while our wants alone are enough to move Thee, and draw from Thy tender bowels such soft and kind expressions:* * *I have*——

Lesson 127.

And the *Pharisees* and *Sadducees* came to Him, and began to question with Him; and desired He would shew them a sign from Heaven; tempting Him. But He, answering, said to them, When it is Evening, you say, It will be fair Weather; for the Element is Red: and in the Morning, To day will be a Tempest; for the lowring Sky is Red. When you see a Cloud rising from the West, immediately you say, A Shower is coming; and so it happens: and when you see a South-wind blow, you say, There will be Heat, and so it comes to pass. Hypocrites! You can discern the face of the Heaven and of the Earth; but the signs of the times you cannot discern. And

why

why also of your selves do you not judge that which is just? And He sigh'd deeply in Spirit, and says. Why does this Generation seek after a sign? A wicked and adulterous Generation seeks after a sign, and there shall no sign be given it, but the sign of the Prophet *Jonas*. And He leaving them, went away, and entring into the Ship again, departed to the other side.

Resp. *So wise we often are in what imports us least, and utterly ignorant of our greatest concern: we can industriously argue what Weather it will be, but strive not to discern the seasons of Grace.* * *Forgive, O merciful Lord, the perverseness of our Nature; and leave us not to our selves, lest we perish without hope. O make us deeply sigh in compassion for the sins of Others; and yet more deeply still in sorrow for our own.* * *Forgive.*

Lesson 128.

And, when His Disciples were come to the other side, they had forgotten to take Bread; nor had they in the Ship with them more then one Loaf. Then JESUS charged them, saying, Beware of the Leaven of the *Pharisees* and of

Sadduces, and of the Leaven of
nd. And they reaſoned among them-
ves, ſaying, It is becauſe we have ta-
no Bread. Which when JESUS per-
ived, He ſaid to them, O you of little
ith! why reaſon you among your
ves, becauſe you have no Bread? Do
u not yet know nor underſtand? ſtill
your heart blinded? having eyes, ſee
u not? and having ears, hear you not?
o you not remember? when I brake
e five Loaves among five Thouſand,
w many Baskets full of Fragments
ok you up? They ſay to Him Twelve.
d, when the ſeven Loaves among
ur Thouſand, how many Baskets full
Fragments took you up? And they
id, Seven. Then ſaid He to them,
ow is it that you do not yet underſtand,
was not of Bread I ſpake to you, *Be-
are of the Leaven of the Phariſees and
adduces?* Then they underſtood that
e ſaid not, beware of the Leaven Bread,
ut of the Doctrine of the *Phariſees* and
adduces.

(ſp. *No; 'tis not of meat that periſhes*
that our Lord diſcourſes to His Auditors;
'tis not of Bread and Leaven that His
Charity

Charity seeks to instruct them. * T
Letter kills, but the Spirit makes ali
Trouble not your selves with the nece
ties of this life, You whom the Almig
Providence has engag'd to care for: o
take heed to your Souls, and beware
the Corruptions of Hypocrites, and L
bertines, and Unbelievers. * T
Letter——.

Lesson 129.

And they come to *Bethsaida*; a
they bring to Him a blind Man, and b
sought Him to touch him. And He to
the blind Man by the hand. and led hi
out of the Town: and when He h
Spit in his eyes, and put His hands upo
him, He askt him if he saw any thin
And he looked up and said, I see men
trees walking. After that He put H
hands again upon his eyes; and he beg
to see, and was restored so that he sa
all things clearly. And He sent hi
away, saying, Go to thy house; an
if thou enter into a Town, tell this
no body.

Resp. *Lead me, O Lord, from the noise*
this world, and place me with Thee
Thy holy solitude: there do Thou op
m

my eyes, that I may clearly see the way that leads to my Eternal home. * *And, wherever I go, I will sing Thy Praises; and publish o're the World Thy miraculous mercies. Great I confess is the blindness of my heart, and my vicious customs not suddenly to be cured: O, put Thy Hands again upon me, dearest JESU! that all my infirmities may be thorowly healed.* * *And*——

Lesson 130.

And JESUS went out, and His Disciples, into the Towns of *Cesarea Philippi*. And by the way He askt them, Whom do the people say the Son of Man is? And they answered, Some say *John* the *Baptist*, some *Elias*, some *Jeremy*; and others, That one of the Old Prophets is risen again. He said to them, But whom say you that I am? *Simon Peter* answering, said, Thou art *Christ* the Son of the Living God. And JESUS answering, said to him, Blessed art thou *Simon Bar-jona*: for flesh and blood has not revealed this to thee, but My Father who is in Heaven. And I say to thee, Thou art *Peter*, and upon this Rock will I build My Church: and the Gates of Hell shall not

prevail

prevail against it. And I will give thee the Keys of the Kingdom of Heaven; and whatever thou shalt bind on Earth shall be bound also in Heaven; and whatever thou shalt loose on Earth shall be loosed also in Heaven. Then commanded He His Disciples, and threatning charged them to tell no man, that He was *Christ*.

Resp. *Hearken with joy, O you happy Soule, who justly glory in the Name of Catholick, and live in Communion with the Chair of* Peter; *comfort your selves with the promises of the Son of God, and regard not the threatnings of the Enemies of your Faith.* * Peter *is the Rock on which our Lord has built His Church, and the Gates of Hell shall not prevail against It. Hearken with fear you unhappy Souls, who refuse Obedience to the Seat of* Peter, *and have cut your selves off from the Catholick Communion; Convince your manifest error by this plain Text, and build no longer on the unsteady Sand.* * Peter *is the*——

Lesson

Lesson 131.

From that time JESUS began to shew o his Disciples, that the Son of Man nst go to *Jerusalem*, and suffer many ings, and be rejected of the Elders, nd of the Chief Priests and Scribes, and e kill'd; and after three days rise again. nd He spake that word openly. Then *eter* took Him, and began to rebuke im, saying, Far be it from Thee, Lord; is shall not be to Thee. But He, turng about, and looking on his Disciples, ebuked *Peter*, saying, Get thee behind e, Statan; thou art an offence to Me: r thou savourest not the things that are God, but those that are of Men. Then ESUS, calling the Multitude together ith his Disciples, said to them all, If y will come after Me, let him deny imself, and take up his Cross daily, and llow me. For, he that will save his e shall lose it, but he that will lose his e, for my sake, and the Ghospel's, shall d it. And, what will it profit a Man, he gain the whole World, and lose his wn Soul? or what shall a man give in change for his Soul? For, he that all be asham'd of me and my words, in

this adulterous and sinful generation
of him also shall the Son of Man be
sham'd, when He shall come in His ow
Majesty, and his his Fathers, and of t
holy Angels. For, the Son of Man sha
come in the glory of his Father, wit
his Angels: and then shall He rewar
every one according to his works.

Resp. *Such, O my Soul, is thy value*
me, and such my concern in saving the
O let my chief delight be to meditate t
truth, and print it deeper every day
my heart; still let me think, still let
*say, * What will it profit me to gain*
whole world, and lose my own Soul
When e're I see any temptation appea
and begin its approach to surprize
weakness, when e're I feel my self in da
ger to yield, and diminish or forfeit
eternal hope: then let me arm my s
with this invincible reason, and repu
the Enemy with this unanswerable Q
*stion, * What will it——

Lesson 132.

And JESUS, about eight days aft
these sayings, took *Peter* and *John* a
James, and went up into a Mounta
to pray: And, as he pray'd, the fash

his countenance alter'd; and He was
nsfigur'd before them. His Face be-
ne bright as the Sun, and his gar-
nts were made shining, and exceed-
white as Snow, so as no Fuller on
th can white them. And behold, there
pear'd to them two Men, who were
ses and *Elias*: and they appear'd in
ry, and discours'd with JESUS; and
ke of his decease which He should ac-
mplish at *Jerusalem*. But, *Peter* and
y that were with him, were heavy
h sleep: and awaking, they saw his
ry, and the two Men that stood there
were speaking with JESUS. And
came to pass, as they departed from
n, *Peter* said to JESUS, Lord, it is
d for us to be here; if Thou wilt let
make here three Tabernacles, one for
e, and one for *Moses*, and one for
s: not knowing what he said; for,
were frighted with fear. While he
yet speaking, behold a bright Cloud
e and over-shadowed them; and they
d as they enter'd into the Cloud;
there came a Voice out of the Cloud,
g, This is my beloved Son, in whom
well pleased; hear you Him. And

the Disciples, hearing it, fell on th
Faces, and were sore afraid. And, wh
the Voice was past, JESUS was fou
alone. And He came and toucht the
and said, Arise, be not afraid. A
they, lifting up their Eyes, and look
suddainly round about, saw none w
him save JESUS only.

Resp. *My Soul, look round about, and*
how dull our greatest braveries are, c
par'd to this Glorious Beauty: A
lift up thine eyes, and see how w
ev'n This appears, compar'd to the Sp
dors that shine above. *'Tis good fo
*to be there, and dwell with our JES
and his Blessed for ever. We know
what we say, when we speak of the
licities of Heav'n: yet, were we t
wise, that very ignorance would incr
our esteem; since we know those joys
above our knowledge. *'Tis good s

Lesson 133.

And, as they came down from
Mountain, JESUS charg'd them,
ing, Tell not this Vision to any, till
Son of Man rise again from the d
And they kept that saying with th
selves, and told no man in those

of the things they had seen: que-
ning one with another what these
rds should mean, *When he shall rise*
in from the dead. And his Disciples
t Him, saying, why then say the Pha-
es and Scribes that *Elias* must first
ne? Who answered, *Elias* truly shall
ne, and restore all things; and how
s written of the Son of Man, that He
st suffer many things, and be contemn-
But, I say to you, that *Elias* is come
eady, and they knew him not, but
e done to him whatever they listed;
it is written of him. So also shall the
n of Man suffer of them. Then the
ciples understood, that it was *John* the
ist of whom he had spoken to them.
sp. *Teach us, O Lord, the time of speak-*
ng, and the time to hold our peace: go-
vern our words to the improvement of one
another; and our silence to an opportu-
nity of thinking on Thee. * *Thou art our*
Master, and we will hear Thee; Thou art
our Example, and we will follow Thee. So
sh all our doubts be all resolv'd by thy Wis-
dom, and our dark Understandings clear'd
by thy Light, and our sluggish lives quick-
ned by thy Grace. * *Thou art*—

Lesson 134.

On the next day, as they were comi
down from the hill, much people m
them: And, when He came to his Di
ciples, He saw a great Multitude abo
them, and the Scribes questioning wi
them. And straightway all the peopl
when they beheld him, were great
amaz'd, and running to Him, salute
Him. And, He askt them, What
you question of among you? And, b
hold there came to Him a certain ma
of the company, who, prostrating him
self before Him, cry'd out saying, M
ster I have brought to Thee my son, wh
has a dumb spirit: I beseech thee loo
upon him; for he is my only child. Lord
have Mercy on my son; for he is luna
tick and sore vexed. Often times h
falls into the fire, and often into th
water. And, lo, a spirit takes him
and where he takes him, dashes hi
and tears him; (and he suddenly crie
out and foams and gnashes with his teeth
and pines away;) and bruising him, hard
ly departs from him. And I brought
him to thy Disciples, and besought them
tom to cast him out; and they could not

Resp

Resp. *Look down, O blessed JESU! from thy Holy Hill, and see thy true Believers with a Multitude about them, that delight in nothing but to question and contradict and perpetually dispute.* **Open their eys, O Lord, that they may see Thee and, amaz'd at the Beauty of thy Truth, come running to Thee and adore Thee. Now they, alas! fall often into the fire of fury against thy Servants, and often into the water of careleſneſs for their own Souls: the wicked ſpirit tears them into ſchiſms, and daſhes them one against another; and, bruiſing them, ſo hardly departs, that thy Diſciples can but ſeldom caſt him out.* **Open their*——

Leſſon 135.

Then JESUS anſwered and ſaid, O faithleſs and perverſe generation! how long ſhall I be with you? how long ſhall I ſuffer you? Bring thy ſon hither to Me. And they brought him to Him: And as he was yet coming, when he ſaw him, ſtraightway the Devil threw him down and tare him: and fell on the ground and wallowed, foaming. And He askt his Father, How long is it ſince this has happned to him? And he ſaid, From his

Infancy; and oft times it has cast him into the fire and into the water, to destroy him: but, if Thou canst do any thing, have compassion on us and help us. JESUS said to him; If thou canst believe, all things are possible to him that believes. And straightway the father of the child cry'd out, and said with tears, Lord, I believe, help Thou my unbelief. When JESUS saw that the people came running together, He rebuk'd the foul spirit, saying to him, Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him: And he came out of him, crying aloud and cruelly tearing him; and he was as one dead; insomuch that many said, He is dead. But JESUS took him by the hand and lifted him up, and he arose; and the child was cured from that very hour: And he deliver'd him again to his father. And they were all amaz'd at the mighty power of God.

Resp. *Good God! to what sad calamities is our Nature subject? to how many sorts of miseries is one Man expos'd? But, we have a strong Redeemer, whose power*

can

can do all things for them that believe. * Lord, we believe; help Thou our unbelief. Cast out, O Holy JESU! the wicked spirits that molest us, and let them not enter any more to afflict us: all things, Thou sayest, are possible to them that believe. * Lord, we——

Lesson 136.

When JESUS was come into the house, his Disciples came to Him apart, and ask'd Him privately; Why could not we cast him out? And JESUS said to them, Because of your unbelief. And the Apostles said to our Lord, Increase our Faith: But, our Lord said, If you have Faith as a Grain of Mustard-seed, you shall say to this Mulberry-tree, Be thou rooted up and transplanted into the Sea; and it shall obey you. If you have Faith as a Grain of Mustard-seed, you shall say to this Mountain, Remove hence to another place, and it shall remove, and nothing shall be impossible to you. However, this kind cannot be cast out, but by prayer and fasting.

Resp. *Thus will I strive to do, O Gracious Lord, in all my unsuccessful endeavours, not murmur up and down against thy*

Providence, but privately retire to Thee alone, and there lay open all my difficulties. * *Thou wilt instruct my doubts; Thou wilt supply my defects. O make my Faith as a Grain of Muſtar-ſeed, vigorous and fruitful; and nothing then can be impoſſible to me: Nothing that concerns the Salvation of my Soul; and nothing elſe ſhould concern me.* * *Thou wilt*——

Leſſon 137.

And, going thence, they paſſed by *Galilee*; neither would He that any man ſhould know it. And, while they abode in *Galilee*, and every one wonder'd at all things which JESUS did, He ſaid to his Diſciples, Lay up in your hearts theſe ſpeeches: for, the Son of Man ſhall be deliver'd into the hands of Men, and they ſhall kill Him; and after He is kill'd, he ſhall riſe the third day. But they underſtood not this ſaying, and it was hid from them that they perceived it not: And they feared to ask Him of it but were ſtruck exceedingly ſad.

Reſp. *Bleſſed, O my God, be thy merciful Wiſdom, that, in the day of proſperity forewarns us againſt the night of trouble*

an

*and blessed be thy Almighty Goodness, that, after a short affliction, will raise again to everlasting felicity. * Sorrow may endure for a night, but joy shall return in the morning. Let us not lose our hope through sadness, nor give over our prayers through fear; but carefully lay up the words of our Lord in our hearts, as a faithful cordial to comfort and relieve us.*

* *Sorrow may*——

Lesson 138.

And, when they were come to *Capernaum*, they that receiv'd Tribute-money came to *Peter*, and said, Does not your Master pay Tribute? He says, Yes. And when he was come into the house, JESUS prevented him, saying, What think'st thou, *Simon*? of whom do the Kings of the earth take custom or tribute? of their own Children, or of Strangers? *Peter* said, Of Strangers. JESUS said to Him, Then are the Children free. But, that we may not scandalize them, go thou to the Sea, and cast a hook, and take that fish which first comes up, and, when thou hast opened his mouth, thou shalt find a piece of Money: take that and give them for Me and thee.

Resp:

Resp. *O Glorious Master of Peace and Charity! who, though indeed the King of Kings and Lord of Lords, yet wert pleas'd to decline the claim of thy priviledge; and rather do a Miracle, than not prevent a Scandal.* ℣. *Be thou the King of our Souls, and may all we have and are pay tribute to thy Majesty. Make us, O Lord, not only for fear but conscience, perform our duty to the publick Magistrate; and learn to wave even our own Right, for love of peace, and good Example to others.* ℣. *Be thou the—*

Lesson 139.

Then there enter'd into them a conceit, which of them should be greatest: And JESUS, perceiving the thoughts of their heart, askt them, when they were in the house, What was it you treated of by the way. But, they held their peace: for, by the way, they had disputed among themselves, Who should be the greatest. And siting down, He called the Twelve, and said to them, If any desire to be first; he shall be last and servant of all. And JESUS calling a little child, took him and set him by Him in the midst of them: and, when He had

embrac'd

nbrac'd him, He ſaid to them, Verily I
y to you, Except you be converted
nd become as little children, you ſhall
ot enter into the Kingdom of Heaven.
Whoever, therefore, ſhall humble him-
lf as this little child, he is the greateſt
the Kingdom of Heaven. And who-
ver ſhall receive one of ſuch children,
My name, receives Me; and whoever
hall receive Me, receives not Me but
im that ſent Me; for, he that is leaſt
mong you all, he is the greateſt.

Eſp. *Why ſhould we thus ambitiouſly prefer our ſelves and undervalue Others? ſince, ſurely, we may find more follies in our own hearts, which we know, than in Theirs, where we can but gueſs.* *O *Holy* JESU! *let us take thy bleſt Example, and ſet it by us; and learn of Thee, for Thou art meek and humble. Make us as little children, eſteem the life of innocence, and converſe in the world with a plain and candid ſimplicity; neither affecting the company of Great Ones, nor admiring the projects of the Crafty.* *O Holy——

Leſſon

Lesson 140.

And *John*, answering, said, Master we saw one casting out Devils in thy Name; and we forbad him, because he follows not with us. And JESUS said to him, Forbid him not; for none that does a miracle in my name can lightly speak evil of Me. He that is not against you is for you. And, whoever shall give you a cup of water to drink, in my Name, because you belong to Christ, Verily I say to you, he shall not lose his reward. And whoever shall scandalize one of these little ones, who believe in Me; 'tis better for him that a Millstone were hang'd about his neck, and he drown'd in the depth of the Sea. And He said to his Disciples, Wo to the world because of scandals: for it, must needs be that scandals come; but, Wo to that man by whom they come. If thy hand offend thee, cut it off and cast it from thee; 'tis better for thee to enter into life maimed, then having two hands go into hell, into unquenchable fire; where their worm dies not, and the the fire is not quenched. And, if thy foot offend thee cut it off and cast it from thee; 'tis bet-

ter

r for thee to enter lame into life eter-
al, then having two feet to be cast into
ell; where their worm dies not, and
he fire is not quenched. And, if thy
ye offend thee, pluck it out and cast it
om thee; 'tis better for thee to enter
nto the Kingdom of God with one eye,
hen having two eyes to be cast into hell
ire; where their worm dies not, and
he fire is not quenched. For, every
ne shall be salted with fire, and every
Sacrifice shall be salted with Salt. Salt
is good, but if the Salt have lost its salt-
ness, with what will you season it? Have
Salt in your selves, and have peace one
with another.

Resp: *Lord, make our zeal discreet and mild, neither apt to censure, nor inclin'd to faction: least we scandalize others, and plunge our selves in eternal ruine: *Where the worm dies not and the fire shall never be quenched. O dangerous world! how sweet soever thy pleasures seem, how gainful soever the courses thou proposest; yet let us resolutely cut them off and cast them from us, lest they bring us in the end to that place of torments. †Where the——*

Lesson

Lesson 141.

Take heed you despise not one of these little ones: for, I say to you, that in Heaven their Angels always behold the face of my Father who is in Heaven. For, the Son of Man is come to save that which was lost. How think you? if a Man have a hundred sheep, and one of them be gone astray; does he not leave the ninety nine, and go into the Mountain, and seek that which is gone astray? And, if he happen to find it, Verily I say to you, he rejoyces more for that, then for the ninety nine which went not astray. Even so, it is not the will of your Father who is in Heaven, that one of these little ones perish. Look well to your selves. If thy brother sin against thee, rebuke him; and, if he repent, forgive him: and if he sin seven times a day against thee, and seven times a day be converted to thee, saying, It repents me; forgive him. If thy brother trespass against thee, go and tell him his fault between thee and him alone: if he hear thee, thou hast gain'd thy brother. But, if he will not hear thee, take with thee one or two more; that in the mouth of

two

wo or three witneſſes every word may e eſtabliſht. And, if he will not hear hem, tell the Church: if he will not ear the Church, let him be to thee as a eathen and a Publican. Verily I ſay to ou, Whatever you ſhall bind on earth all be bound alſo in Heaven, and whatver you ſhall looſe on earth ſhall be looſd alſo in Heaven. Again, I ſay to you, f two of you ſhall agree on earth conerning any thing; whatever they ſhall sk, it ſhall be done for them of my Faher who is in Heaven. For, where two r three are gather'd together in My lame, there am I in the midſt of them.

Leſp. *O thou Eternal Shepherd of our Souls! who appointeſt thy Holy Angels to be our Keepers, and cam'ſt down Thy ſelf, to ſeek us when we were gone aſtray, and bring us home to thine own Fold. * Lord, 'tis Thy Will that not one of Us ſhould periſh: O, make it our Will too, and we ſhall all be ſafe. Thou who inſtructeſt thy Sheep, to be mild to one another, and humbly ſubmit to the government of their Paſtors; Thou who haſt given thy Church ſo ſupreme a power, and promis'd to obtain for us whatever we ask. * Lord 'tis—*

Then

Lesson 142.

Then came *Peter* to Him and sai
Lord, how often shall my Brother si
against me, and I forgive him? till seve
times? JESUS says to him, I say not t
thee, till seven times; but, till seven
times seven. Therefore is the Kingdo
of Heaven likned to a certain King, wh
would take account of his servants. An
when he began to reckon, one was pr
sented to him who ow'd him ten thou
sand Talents. But, not having wher
with to pay, his Lord commanded hi
to be sold, and his wife and children an
all that he had; and payment to be mad
The servant, therefore, falling dow
besought him, saying, Lord, have p
tience with me, and I will pay thee a
Then the Lord of that servant w
mov'd with compassion, and loos'd hi
and forgave him the Debt. But, th
same servant going out found one of h
fellow-servants who ow'd him a hun
dred pence: and he, laying hands o
him, took him by the throat, saying
pay that thou ow'st. And his fellow
servant fell down at his feet, and be
sought him, saying, Have patience wit
me

ne, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. But, his fellow-servants, seeing what was done, were very sorry; and came and told their Lord all that had passed. Then his Lord call'd him, and said to him, O thou wicked servant! I forgave thee all thy debt, because thou desired'st me: should'st not thou also have had compassion on thy fellow-servant, as I had pity on thee? And his Lord, being angry, deliver'd him to the tormentors, till he should pay the whole debt. So also shall my Heavenly Father do to you; if you from your hearts forgive not every one his Brother.

Resp. *Lord let them still continue their trespasses against me: Do not I still repeat my sins against Thee? Let me pardon them as oft as they offend: Do not I oftner need Thou should'd pardon me? *Renew Thy Mercies, O Lord, to me; and behold, from my heart I forgive all the world. If I sometimes am injur'd by them, they sometimes too are injur'd by me; and I need their patience as well as they mine, and as much, and perhaps far more.* * Renew thy—

Lesson

Lesson 143.

And, which of you, who has a servant plowing or keeping Cattle, will say to him when he returns from the Field, Go presently, sit down to meat: and say not to him, Make ready Supper, and gird thy self, and serve me while I eat and drink; and afterward thou shalt eat and drink? Does he give that servant thanks, because he did what he commanded him? I think not. So also you, when you have done all things that are commanded you, say, We are unprofitable servants, we have done what we ought to do.

Resp. *Teach me, O Lord, to treat with every one according to their quality, and neither scorn my inferiours, nor indiscreetly exalt them: teach me to humble my Soul before Thy Majesty, and sincerely confess I am an unprofitable servant. *Unprofitable to Thee, O Lord, not to my self; while I gain by my service the wages of Eternity. If by Thy Grace, I believe thy Word, and obey Thy Law, and with my whole strength love and adore Thee: When I have done all that I ought, which, alas, is more then I do, I must still confess I'm an unprofitable servant. *Unprofitable to—

Lesson 144.

When JESUS had finisht these words, and the *Jews* Feast of Tabernacles was at hand: His Brethren said to Him, Depart hence and go into *Judea*; that Thy Disciples also may see the Works thou dost. For, no Man does any thing in secret, and seeks himself to be in publick. If Thou dost these things, shew Thy self to the World. (For, neither did His Brethren believe in Him.) Then JESUS said to them, My time is not yet come; but, your time is always ready. The World cannot hate you: but Me it hates; because I testifie of it, that the works thereof are evil. Go you up to this Feast: I go not up yet; for, My time is not yet accomplisht. When He had said these words to them, He tarry'd still in *Galilee*. But, after His Brethren were gone up, then he also went out of *Galilee* up to the Feast: Not openly, but as it were in secret.

Resp. *Not so, dear Lord! depart not hence; but, go to them, without leaving us: Thou art the all-enlightning Sun, and canst illuminate both our Hemispheers at once, *O suffer not so many*

Nations

Nations to lie in darkneſs, but manife
Thyſelf to the whole World. Teach us
O Lord, the time to be wary and reſerv'd
and the time to be free and confident
Teach us at all times to endeavour with
*our utmoſt the ſalvation of every one. *G*
ſuffer not———

Leſſon 145.

And, as He went to *Jeruſalem*, He paſt through the midſt of *Samaria* and *Galilee*. And, when He enter'd into a certain Village, there met him ten Men that were Lepers; who ſtood afar off, and lifted up their Voices, and ſaid, JESUS, Maſter, have Mercy on us. Whom, aſſoon as He ſaw, He ſaid to them, Go ſhew your ſelves to the Prieſts. And it came to paſs, as they went, they were cleans'd. And one of them, when he ſaw he was heal'd, turn'd back, and, with a loud Voice, glorified God; and fell down on his face at His feet, giving him thanks: And this was a *Samaritane*. And JESUS, anſwering ſaid, Were there not ten cleanſed? but: where are the nine? There is not found any that returns to give Glory to God, ſave this Stranger. And He ſaid to him,

Ariſe,

niſe, go thy way, for thy Faith has made thee whole.

Reſp. *Lord, how devout and earneſt we are, when our own Neceſſities preſs hard upon us! We go out to meet Thee, and humbly ſtand afar off before Thee, and lift up our Voices aloud to Thee.* * *JESU, Maſter! have Mercy on us. Thou relieveſt our wants, and we forget to give Thee the Glory; Thou heap'ſt up Thy Bleſſings on Thy Children, and ſtrangers to Thy Name are more thankful then we.* * *JESU, Maſter!*——

Leſſon 147.

The *Jews*, therefore, ſought Him on e Feaſt-day, and ſaid, Where is He? And ere was much murmuring among the ople concerning Him: for, ſome ſaid, is a good Man; others ſaid, No; t he deceives the people. Yet, no an ſpake openly of Him, for fear of *Jews*. Now, about the midſt of the aſt, JESUS went up into the Temple, d taught. And the *Jews* marvelled, ing, How knows this Man Letters, ving never learned? JESUS anſwered em, My Doctrine is not mine, but His t ſent Me. If any one will do His

Will,

Will, he ſhall know of the Doctrin
whether it be from God, or whether
ſpeak of My ſelf. He that ſpeaks of hi
ſelf, ſeeks his own glory: but, He th
ſeeks His Glory that ſent Him, He
true, and injuſtice is not in Him. D
not *Moſes* give you the Law, and no
of you keeps the Law? Why ſeek you
kill Me? The people anſwered, Th
haſt a Devil; who ſeeks to kill Th
JESUS ſaid to them, I have done o
Work, and you all marvel. *Mo*
therefore, gave you Circumciſion (n
that it is of *Moſes*, but of the Father
and you on the Sabbath Circumcil
Man. If a Man on the Sabbath recei
Circumciſion, that the Law of *Mo*
be not broken; are you angry at Me b
cauſe I have heal'd a Man entirely on t
Sabbath? Judge not according to t
appearance, but judge juſt Judgement.

Reſp. *This is the way of the World:*
the beſt of Men, even of God himſe
ſome ſay well, and ſome ſay ill; and
are afraid of the Great and Powerf
O make us, Lord, firſt do Thy W
that we may taſt by experience the ſwe
neſs of Thy Truth; and ſo gain cour

to profess it. *Check Thou our Passions that they disturb not our Fancies, nor hinder Free Reason from setling in our Minds: Take away all wilful prejudice, that we may yield to the Arguments of Others as ingeniously, as we would they should yield to Ours.* * *O make*——

Lesson 147.

Then said some of them of *Jerusalem*, not this He whom they seek to kill? hold He speaks openly, and they say nothing to Him. Have the Princes known indeed that this is Christ, but this Man we know whence he is: But when the Christ comes, no Man knows whence He is: Then JESUS cry'd aloud in the Temple, teaching them, saying, You both know Me, and whence I am you know: and I am not come of My self, but He that sent Me is True, whom you know not. I know Him because I am of Him, and He sent Me. They therefore sought to take Him: but no Man lay'd hands on Him, because His hour was not yet come. And many of the people believ'd on Him, and said, When *Christ* comes, will He do more Miracles then this Man does? The Pha-

riſees heard the people mutter'd thes
things concerning Him; and the Chie
Prieſts and Phariſees ſent Officers to ap
prehend Him. JESUS therefore ſaid
to them, Yet a little while I am with
you, and then I go to Him that ſent Me.
You ſhall ſeek Me and ſhall not find Me
and where I am thither you cannot
come. Then ſaid the *Jews* among them
ſelves, Whither will He go, that we
ſhall not find Him? Will He go to the
diſpers'd among the Gentiles, and teach
the Gentiles? What manner of ſaying is
this, You ſhall ſeek Me and ſhall not
find Me, and where I am thither you
cannot come.

Reſp. *O juſt, but dreadful Truth! they*
who have long and obſtinately rejected
Thee, ſhall at laſt pretend to ſeek Thee
and ſhall not find Thee. * *And where*
thou art they ſhall never come. Unhappy
thoſe who know Thee, and will not con-
feſs Thee; Unhappy, who confeſs Thee
and will not obey Thee: Where Thou
foreweſt them the way they refuſe to follow
* *And where*——

Leſſon

Lesson 148.

And, in the last, the great day of the ast, JESUS stood and cry'd aloud, ing, If any man thirst, let him come Me and drink. He that believes in e, as the Scripture says, out of his lly shall flow Rivers of Living Water. But, this spake he of the Spirit, which ey that believe in Him should receive: the H. Ghost was not yet given, be- use JESUS was not yet glorifi'd.) Ma- of the people therefore, when they ard these words of His, said, This is deed the Prophet: others said, This the *Christ*. But some said, Shall rist come out of *Galilee*? Does not the ripture say that *Christ* comes of the ed of *David*, and out of the Town of thlehem, where *David* was? So, there ew a dissension among the people, be- use of Him. And some of them would ve apprehended Him, but no Man d hands on Him. Then came the ficers to the Chief Priests and Phari- s: and They said to them, Why ve you not brought Him? The ficers answered, Never Man spake et his Man. Then answered the

Pharisees, Are you also deceiv'd? Hav
any of the Rulers or of the Pharisee
believ'd in Him? But, this people, wh
know not the Law, are curſed. Nico
demus ſaid to them, (he that came t
JESUS by night, who was one of them
Does our Law judge any Man, before
hear him and know what he does? The
answered and ſaid to him, Art thou al
a *Galilean*? Search the Scripture, an
and ſee that Out of *Galilee* ariſes no Pro
phet. And, every one return'd to h
own houſe.

Reſp. *Deliver us O Lord, from all ru*
contempt of Others, and all arroga
conceit of our ſelves: Deliver us fro
that blind injuſtice, of abuſing Reaſon
gratifie Paſſion, and from that bold pr
phaneſs of wreſting the Scriptures to d
fend our Errors. * *Thou art indeed t*
Prophet, and never Man ſpake like Th
Thou art the Chriſt, *and never Man*
like Thee. Send down thy H. Spirit,
Glorified JESU! that our Souls m
thirſt after Thee, and drink ſo long of T
Heavenly ſweetneſs, till the ſtreams
gather here be ready to break forth a
flow into Rivers of Living Water. *Th
art indeed.—

Leſ

Lesson 149.

And JESUS went to the Mount-*Olivet*: and early in the Morning came again into the Temple; and all the people resorted to Him, and He sat down and taught them. And the Scribes and Pharisees brought to Him a Woman taken in Adultery, and set her in the midst; and said to Him, Master, this Woman was even now taken in Adultery, and *Moses* in the Law commanded us to stone such: What therefore say'st Thou! This they said, tempting Him; that they might accuse him. But, JESUS, bowing Himself, with his Finger wrote on the Earth. When they therefore, continu'd asking Him, He lifted up Himself & said to them, He that is without sin among you let him first throw a stone at her. And again, bowing Himself, He wrote on the Earth. And they, hearing it, went out one by one, beginning at the Seniors: and JESUS remain'd alone, and the Woman standing in the midst. Then JESUS lifting up Himself said to her, Woman, where are they that accus'd thee? has none condemn'd thee? Who said, None, Lord! And JESUS said, Neither will I condemn thee; go, and now sin no more.

Resp. *Blind and uncharitable self-lov*
why so maliciously seek the shame of
thers, while our selves should blush
our own follies? why so tenaciously pr
for severity against Them, while our o
Souls are in the same condemnation
* *JESUS alone is the Judge of mere*
who, if we repent, will graciously f
give Us, and, if we sin no more, n
gloriously save Us. When He turns aw
His Eyes, 'tis to forbear our punishme
and expect our amendment; when h
looks on us again, 'tis to comfort
fears, and absolve our sins. * *JES*
alone——

Lesson 150.

Then spake JESUS again to the
saying, I am the Light of the Worl
he that follows Me walks not in dar
ness, but shall have the Light
Life. The Pharisees therefore said
Him, Thou giv'st Testimony of Thy se
thy Testimony is not true. JESUS a
swer'd and said to Him, Though I gi
Testimony of my self, yet my Testimo
is true; for, I know whence I cam
and whither I go; but you cannot te
whence I come, or whither I go. Yo
judg

udge after the flesh; I judge not any Man. Yet, if I judge, my Judgement is true: for, I am not alone, but I and he Father that sent Me; and in your Law it is written, that the Testimony of two men is true. I am one, that bear witness of my self; and the Father that sent Me bears witness of Me. Then Then said they to Him, Where is Thy Father? JESUS answered, You neither know Me nor my Father: if you knew Me, perhaps you might know My Father also: These words spake JESUS in the Treasury, teaching in the Temple; and no man apprehended him: for, his hour was not yet come.

Resp. *What need we now more Witnesses for Thee? Thy own incomparable Works bear Testimony to Thee: and, were we not wilfully blind, we could not but see Thee. * Illuminate our Souls, O Thou Light of the World! that we may follow Thee, and behold Thee at last in the Light of Thy Glory. Thy self hast taught us whence thou camest and whither Thou art gone: O make Us still more firmly believe Thee, and still more eagerly desire to be with Thee. * Illuminate——*

Lesson 141.

Then said JESUS again to them, I g
My way, and you shall seek Me, an
shall dye in your sins: Whither I go yo
cannot come. The *Jews* therefore sai
Will He kill Himself? because He say
Whither I go you cannot come. An
He said to them, You are from beneat
I am from above: You are of this Worl
I am not of this World. Therefore sa
I to you, You shall dye in your sins: fo
if you believe not that I am He, yo
shall dye in your sins. Then said they
Him, Who art Thou? JESUS said
them, The Beginning, who also spa
to you. I have many things to say, an
to judge of you: but He that sent Me
true; and I spake to the World tho
things that I have heard of Him. An
they knew not that He said to them th
His Father was God. Then said JESU
to them, When you have lifted up th
Son of Man, then shall you know that
am He; and that I do nothing of M
self; but, as My Father has taught M
I speak these things. And, He th
sent Me is with Me; and He hath n
left Me alone; for, I always do th
th

ings that pleaſe Him. As He ſpake theſe
ords many believ'd in Him.

esp. *True, deareſt Lord! we are from beneath, and our underſtandings dark and low; we are of this World, and our thoughts dull and earthy.* * *But, Thou haſt rais'd our Nature to believe in Thee; ſuffer us not now to dye in our ſins. Thou art, O Glorious JESU! from above, and all Thy Words myſterious and Sublime; Thou art from Heaven, and all Thy ways tranſcend our capacities.* * *But, Thou*....

Leſſon 152.

Then ſaid JESUS to thoſe *Jews* who
lieved in Him, If you continue in My
ord you ſhall indeed be my Diſciples;
d ſhall know the truth, and the truth
ll make you free. They anſwered
m, We are the ſeed of *Abraham*, and
ver ſerv'd any man: how ſay'ſt Thou,
u ſhall be made free? JESUS anſwer-
: Verily verily I ſay to you, Whoever
mmits ſin is the ſervant of ſin: And,
e ſervant abides not in the houſe for
r; but the Son abides for ever. If
erefore the Son ſhall make you free,
u ſhall be free indeed. I know you

are the Children of *Abraham*; but yo
ſeek to kill Me, becauſe My Word has n
place in you. I ſpeak what I have ſee
with My Father; and you do what yo
have ſeen with your Father. They an
ſwered and ſaid to Him, *Abraham* is ou
Father. JESUS ſays to them, If yo
be the Children of *Abraham*, do th
Works of *Abraham*. But now you ſee
to kill Me, a Man who have told yo
the truth which I have heard of God
this did not *Abraham*. You do the Dee
of your Father. Then ſaid they to Hi
We are not born of Fornication; w
have one Father, God, JESUS ſaid t
them, If God were your Father, ſure
you would love me; for, from God I pr
ceeded and came: for, I came not of M
ſelf, but he ſent Me.

Reſp. *'Tis not enough to be born of Chri
ſtian Parents, unleſs we obſerve the La
of* Chriſt: *'tis not enough to wear t
name of Catholicks, unleſs we do t
Works of Religion.* * *Thy ſervice,
Lord, is only true liberty, and to com
mand our own Paſſions is to be free i
deed. All other liberty is but to wand
up and down, and weary our ſelves
a

our own follies; encreasing still our irregular appetites, and still entangling ourselves with new ones. Thy Service——

Lesson 153.

Why do you not understand My speech? because you cannot hear My word. You are of your father, the Devil; and the lusts of your father you will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaks a lye, he speaks of his own: for, he is a lyer and the father of it. But, if I tell you the truth, you believe Me not. Which of you shall argue Me of sin? if I speak the truth to you, why do you not believe Me? He that is of God hears the words of God: You therefore hear them not, because you are not of God. Then answered the *Jews* and and said to Him, say we not well, Thou art a *Samaritan* and hast a Devil? JESUS answered, I have not a Devil: but, I honour my Father, and you dishonour Me, I seek not My own Glory; there is one that seeks and judges. Verily verily, I say to you, If any Man keep My Word, he shall never see death.

Then

Then ſaid the *Jews* to Him, Now we know Thou haſt a Devil. *Abraham* is dead and the Prophets, and thou ſay'ſt If any man keep my Word he ſhall never taſt of death. Art Thou greater than our Father *Abraham*, who is dead? and the Prophets are dead: Whom makeſt Thou Thy ſelf? JESUS anſwered, If I Glorifie My ſelf, My Glory is nothing: 'tis My Father that Glorifies Me, of whom you ſay, He is your God. Yet you have not known Him; but I know Him, and if I ſhould ſay I know Him not I ſhould be a lyer like you: but I know Him and keep His Word. Your Father *Abraham* rejoyc'd that he might ſee My day: he ſaw it, and was glad. Then ſaid the *Jews* to Him, Thou art not yet fifty years old, and haſt Thou ſeen *Abraham*? JESUS ſaid to them, Verily, verily, I ſay to you, Before *Abraham* was I am. Then took they up ſtones to caſt at Him: but JESUS hid Himſelf, and went out of the Temple.

Reſp. *Lord, how myſteriouſly doſt Thou now diſcourſe, who formerly ſpak'ſt ſo plain! then their perverſenſs would not underſtand, and now their dulneſs can-*

not

not. * *He that keeps Thy Words shall never see death; but, he that wants Thy Grace shall never keep Thy Words. Send down Thy Light into our Souls, O Lord, lest we ignorantly mistake Thee; and govern our stubborn Nature, lest we wilfully offend Thee.* * *He that* ——

Lesson 154.

And JESUS, passing by, saw a man who was blind from his birth. And His Disciples askt Him, saying, Master, who sin'd, this man or his parents, that he was born blind? JESUS answered, neither he nor his parents sin'd; but, that the Works of God may be made manifest in him. I must work the Works of him that sent Me, while it is day: The night comes when no man can work. As long as I am in the World, I am the Light of the World. When He had thus spoken, He spat on the ground, and made Clay of the Spittle, and spread the Clay upon his Eyes: And said to Him, Go wash in the Pool of *Siloe* (which is by interpretation, *Sent.*) He went, therefore, and wash'd, and came seeing. The Neighbours therefore, and they who before had seen him (for he was a Beggar) said,

ſaid, Is not this he that ſat and begg'd
Some ſaid, this is he: others ſaid, No
but he is like him: but, he ſaid, I am he
Then ſaid they to him, How were thine
Eyes open'd? He anſwered and ſaid, Tha
man, who is called JESUS, made Cla
and anointed my Eyes, and ſaid to me
Go to the Pool of *Siloe*, and waſh: and
I went and waſhed, and now I ſee. Then
ſaid they to him Where is He? He ſaid
I know not.

Reſp. *We need not go to thy ſecret Coun-
cels, O Lord, to find the ſourſe of our
Calamities: alas! our own ingratitude
is too plain a reaſon, and our great and
many ſins too viſible a cauſe.* * *But, O
do Thou relieve us for thine own Glory
that the Works of thy Mercy may be ma-
niſeſt in us. We are the Beggars, who
are born blind, and our own miſcarria-
ges have encreaſed our darkneſs. We are
the Beggars who idly ſit by the way, and
make not one ſtep of progreſs towards our
Eternal end.* * *But O, do Thou*—

Leſſon 155.

They bring him that had been blind to
the Phariſees: and it was the Sab-
bath, when Jeſus made the Clay and
opened

opened his Eyes. Again, therefore the Pharisees askt him, how he had receiv'd his sight. Who said to them, He put Clay upon my Eyes, and I washt and do see. Then said some of the Pharisees, This Man is not of God, because He keeps not the Sabbath: Others said, How can a man that is a sinner do such miracles. And there was a division among them. They say to the blind man again, What say'st thou of Him that has opened thy Eyes? He said, He is a Prophet. But, the *Jews* believed not concerning him, that he had been blind and received his sight; till they called his Parents. And they asked them, saying, Is this your Son who you say was born blind? how then does he now see? His Parents answered, We know this is our Son, and that he was born blind; but by what means he now sees we know not, or who has opened his Eyes we know not: ask him, he is of age, let him speak for himself. These words spake his Parents: because they fear'd the *Jews*: for, the *Jews* had now conspired, that if any man should confess Him to be the *Christ*, he should be put out of the Synagogue.

There-

Therefore said his Parents, He is of a
ask him.

Resp. *This is the unhappy cause of all o*
divisions; while I with passion espou
one argument, and you prefer another
and neither of us calmly consid
Both, * *Cleanse us, O Lord from o*
corrupt affections, and we soon shall s
and love thy truth. Never let us long
dispute, when we feel our selves co
vinc'd; nor fear to own our Faith, when w
are called to confess it. * *Cleanse us* —

Lesson 156.

Then again called they the man tha
was blind, and said to him; Give Glor
to God; we know this man is a sinner
He said therefore to them; Whether h
be a sinner or no I know not: one thin
I know, that, whereas I was blind, no
I see. Then said they to him again
What did He to thee? How opened H
thine Eyes? He answered them, I hav
told you already, and you have heard
why would you hear it again? Will you
also be his Disciples? Then they revile
him and said, Be thou His Disciple; but
we are *Moses*'s Disciples. We know
God spake to *Moses*; as for this Man we

know

now not whence He is. The man answered and said to them, Why, herein is a marvellous thing, that you know not whence He is, and yet He has opened my eyes. We know God hears not sinners: but, if any be a Worshiper of God and do His Will, him He hears. Since the World began it was not heard, that any man opened the Eyes of one born blind. If this man were not of God, He could do nothing. They answered and said to him, Thou wast altogether born in sins, and dost thou teach us? And, they cast him out. JESUS heard that they had cast him out; and, when He had found him, He said to him, Dost thou believe in the Son of God? He answered and said, Who is He, Lord; that I may believe in Him? And JESUS said to Him, Thou hast both seen Him, and 'tis He that talks with thee. And he said, Lord, I believe, and falling down, adored Him.

Esp. *See how a spiteful meaning corrupts an excellent action! Again they desire to hear what* JESUS *had done, again the blind man must tell them the manner of the Miracle, and all with intention to cavil at some Circumstance, and deny*

the

the Substance. * *O strange perver*
of Man! O wonderful Goodness of
They with a haughty scorn disparag
revile him, and cast him out, as a r
bate, from among them: but, our
ciful JESUS goes immediately to
him, and comfort him in his sorr
and with a second more precious
raele, open the Eyes of his mind.
strange.

Lesson 157.

And JESUS said, for judgment
come into this World: that they
see not may see, and they who see
be made blind. And some of the
risees, who were with Him, heard
said to Him, Are we blind also? JE
said to them, if you were blind
should have no sin, but, now you
We see, Your sin remains. Verily
rily, I say to you, He that enters
by the dore into the Sheep-fold,
climbs up some other way, is a Thief
a Robber: But, he that enters in by
dore is the Shepherd of the Sheep.
him the Porter opens; and the Sh
hear his Voice; and he calls his o
Sheep by name, and leads them

and, when he puts forth his own Sheep, he goes before them, and the Sheep follow him; for, they know his Voice. And a stranger they follow not, but fly from him: for, they know not the Voice of strangers. This Proverb said JESUS to them, but they knew not what He spake. JESUS, therefore, said to them again, Verily, verily, I say to you, I am the door of the Sheep. All that have ever come are thieves and robbers; and the Sheep heard them not. I am the door: by Me if any enter, he shall be saved, and go in and out, and find Pastures. The thief comes not but to steal and kill and destroy: I am come, that they may have Life; and that they may have it more abundantly.

Resp. *Lord, either make us think our selves blind enough to need the guidance of the wise, or be indeed wise enough to guid our selves:* * *That we may enter at last by Thee, the door of Life, and feed our Souls on thy Joys for ever. Deliver us, O Lord, from encreasing our guilt by sining against our knowledge, or hoping in our ignorance to excuse our guilt. Call us after Thee, who art gone before*

before, and make us hear thy Voice, follow it. * *That we*——

Lesson 158.

I am the good Shepherd. The g Shepherd gives life to the Sheep: but hireling, and he that is not the Shephe whose own the Sheep are not, sees Wolfe coming, and leaves the Sheep, flys; and the Wolfe catches and scatt the Sheep. The hireling flies, beca he is a hireling, and is not concerne the Sheep. I am the good Shephe and I know mine, and mine know As the Father knows Me, I also kn the Father: and lay down my life My Sheep. And, other Sheep I ha which are not of this Fold: them al must bring, and they shall hear my Vo and there shall be one Fold and Shepherd. Therefore my Father lo Me, because I lay down my life tha might take it again. No man takes from Me, but I lay it down of my s I have power to lay it down, and I ha power to take it again. This Comma ment have I received of My Fath Again there arose a dissension among *Jews*, for these words. And, many th

n said, He has a Devil, and is mad: y hear you Him? Others said, These not the words of one that has a Dev: can a Devil open the eyes of the nd?

ſe, Lord, *Thou abundantly haſt done for us all the Offices of a faithful Paſtor: Thou haſt laid down Thy life to Redeem us, and taken it up again to comfort us:* * *But we, dull Sheep, what have we done for Thee? Have we obeyed Thy Voice, and not murmured at the Paſture Thou art pleaſed to aſſign us? have we been ready ſtill to part with our Fleece, and even life it ſelf, if Thou ſhould'ſt command us? All this, and infinitely more Thou haſt done for us, * But we—*

Leſſon 159.

After this, our Lord deſigned alſo other enty two; and ſent them two and o before His face, into every City and ace whither Himſelf was to come. nd He ſaid to them, The Harveſt tru is great, but the Workmen few: ay therefore the Lord of the Harveſt, at he would ſend Workmen into his arveſt, Go: behold, I ſend you as

Lambs

among Wolves: carry neither purſe, n
ſcrip, nor ſhooes, and ſalute none by t
way. Into what ever houſe you ente
firſt ſay; Peace be to this houſe: and,
the Son of Peace be there, your pea
ſhall reſt upon him; if not, it ſhall tu
to you again, And, in the ſame hou
remain, eating and drinking ſuch thin
as they have: for, the labourer is wo
thy of his hire. Go not from houſe
houſe. And, into what ever City y
enter, and they receive you, eat ſu
things as are ſet before you, and he
the ſick that are therein; and ſay to the
The Kingdom of God is come nigh u
on you. But, into whatever City y
enter, and they receive you not,
forth into the ſtreets thereof and ſa
Even the duſt of your City which clea
to us we wipe off againſt you: Y
know this, that the Kingdom of God
at hand. I ſay to you, it ſhall be mo
tollerable in that day for *Sodom*, then f
that City. He that hears you hears M
and he that deſpiſes you deſpiſes Me; a
he that deſpiſes Me, deſpiſes him that ſe
Me.

℣. *How beautiful, O Lord, are the feet of Thy Holy Messengers! who brings us peace and reconcilement with Thee, who teache us the way to Eternal Happiness, and by their Pious Offices help us to go thither.* * *If they teach us Spiritual things, 'tis just we should give them them Temporal. Make us, O Lord, entertain them as Workmen sent by Thee, with respect to their persons, and obedience to their words, and according to our power, with a free supply of their necessities.* * *If they*——

Lesson 160.

And the seventy two returned again with joy, saying, Lord, even the Devils are subject to us through Thy name. And he said to them, I saw *Satan* as lightning fall from Heaven. Behold I have given you power to tread on Serpents and Scorpions, and over all the strength of the Enemy: and nothing shall hurt you. Yet in this rejoyce not, that the Spirits are subject to you: but rejoyce that your names are written in Heaven. In that hour JESUS exulted in Spirit, and said, I confess to Thee, O Father, Lord of Heaven and Earth; because thou hast

haſt hid theſe things from the wiſe a
prudent, and revealed them to lit
ones. Yes, Father, for ſo it ſeem'd go
in thy ſight. All things are delive
to Me of My Father, and no man kno
who the Son is, but the Father, and w
the Father is, but the Son, and he
whom the Son will reveal Him. A
turning to His Diſciples, He ſaid, Bleſ
are the Eyes that ſee the things t
you ſee, For, I tell you, Many P
phets and Kings have deſired to ſee th
things which you ſee, and have not ſ
them; and to hear thoſe things wh
you hear, and have not heard th
Come to Me all you that labour and
burthened, and I will refreſh you: t
up My Yoak upon you, and learn of
for I am meek and humble of he
and you ſhall find reſt to your So
For, My Yoak is ſweet, and My Burt
light.

Reſp. *Fear not my Soul, thy Lord*
ſtronger then thy Enemies, and if t
believeſt in Him, will make thee ſtro
too: thou ſhalt overcome their tempt
ons; and more, triumph over thy o
paſſions. ✝ *And, to raiſe thy heart*

find

the best of Joys, Thy Name shall be written in Heaven. If thou wilt come to Him who so kindly invites thee, thy burthens shall be lightned, and thy Yoak made easie, and thy labours refresht. And, lo——

Lesson 161.

And, behold, a certain Lawyer stood
, tempting Him and saying, Master,
hat shall I do to inherit Eternal Life?
t, He said to him, What is written in
e Law? how readest thou? He answering
d, Thou shalt love the Lord thy God
th all thy heart, and with all thy soul, &
th all thy strength, & with all thy mind:
d thy Neighbour as thy self. And He
d to him, Thou hast answered right:
s do, and thou shalt live. But he,
irous to justifie him, said to JESUS,
d who is my Neighbour; And JESUS
d, A certain man went down from
rusalem to *Jerico*, and fell among
eves; who stript him of his Cloaths,
d, wounding him, departed, leaving
n half dead. And by chance there
e down a certain Priest that way;
, seeing him, passed by: in like man-
also a Levite, when he was nigh the
e and saw him, passed by. But, a

certain *Samaritan*, as he journied, ca
near him; and seeing him, was mov
with compassion: and, going to hi
bound up his wounds, pouring in O
and Wine; and, setting him on his ow
beast, brought him to an Inne, and to
care of him. And, on the morrow,
took out two pence, and gave them
the Host and said to him, Take care
him, and whatever thou spendest mo
when I come again, I will repay th
Which, now, of these three, think
thou, was neighbour to him that
among the thieves? and he said,
that shew'd mercy on him. Then
JESUS to him, Go, and do thou in l
manner.

Resp. *When shall we love Thee, O L*
our God, with our whole heart
strength; and our selves only in orde
Thee; and our Neighbours as our sel
This is the sum of all: This do,
thou shalt live. 'Tis not the name
dignity we bear, that entitles to H
ven; but, the real disposition of
our Soul towards God: 'tis not our
tion to our friends or kindred, that
satisfie our Duty; but an enlarged

very to every one that needs us. *This
is———

Lesson 162.

Now, it came to pass, as they went, hat he entred into a certain Village: and certain woman, named *Martha*, received him into her house. And she had Sister, called *Mary*, who also, sitting t our Lord's feet, heard his word. But, *Martha* was busie about many services; nd she stood and said, Lord, dost Thou ot care that my Sister has left me to rve alone? speak to her, therefore, that e help me. And our Lord, answering, said to her, *Martha*, *Martha*, thou rt solitary and troubled about very many things; But, there is One Necessary: *Mary* has chosen the best part, which hall not be taken away from her.

Resp. *Here we, alas, are perplext with a thousand cares, and our minds distracted with a multitude of trifling provisions; While all that's necessary is but One thing.* *O teach us, Lord, to chuse that best part, which shall never be taken away from us. We run up and down, and weary our selves, and bring home nothing but our own disquiet; while we might*

ſtay with Thee in peace, and ſweetly co
template Thy Mercies, and encreaſe o
Love of the Joys Thou haſt prepared f
*us. *O teach us——*

Leſſon 163.

And it came to paſs, as He was pra
ing in a certain place, that, when H
ceaſed, one of his Diſciples ſaid to Hi
Lord, teach us to pray, as *John* al
taught his Diſciples. And, He ſaid t
them, When you pray, ſay, Our Fathe
hallowed be thy Thy Name. Thy King
dom come. Give us this day our day
bread. And forgive us our ſins; for w
alſo forgive every one that is indebted t
us. And lead us not into temptatio
And, He ſaid to them, Which of yo
ſhall have a friend, and ſhall go to him a
midnight, and ſay, Friend, lend m
three loaves; for, a friend of mine in hi
journey is come to me, and I have no
thing to ſet before him. And he fro
within ſhall anſwer, Trouble me no
the dore is now ſhut, and my Childre
are with me in bed: I cannot riſe an
give thee. And, and if he continu
knocking, I ſay to you, though he wi
not riſe and give him becauſe he is hi
friend

end; yet, for his importunity, he will
e and give him as many as he needs.
nd, I say to you, Ask, and it shall be
ven you; seek, and you shall find;
nock, and it shall be opened to you.
or, every one that asks receives, and
e that seeks finds, and to him that knocks
shall be opened. And which of you,
he ask his father bread, will he give
m a stone? or fish, will he for fish
ve him a serpent? or, if he shall ask an
g, will he give him a scorpion? If you
en, being evil, know to give good
fts to your Children: how much more
all your Father from Heaven give the
ood Spirit to them that ask Him?

*Resp. Lord, make us value this perfect Prayer, above all the forms that man can devise: still may our lips repeat it with fresh devotion, and never give over till Thou graciously hear us. * For, from Thee proceeds all that is good; and all is good that proceeds from Thee. Teach us, O Lord, for what we ought to pray, and give us what is fit to receive: let not our passions blind us to ask of Thee a stone; or, if we do, let thy mercy turn it into bread. * For, from——*

Lesson 164.

And, as He was speaking, a certa
Pharisee besought Him to dine with hi
and He went in, and sat down to mea
And, the Pharisee began to think withi
himself, and say, Why did he not wa
before dinner? And, our Lord said t
him, You Pharisees, now, make clea
the out side of the cup and Platter; bu
your inward part is full of rapine, in
quity and uncleanness. Fools, did no
he, who made that which is without
make that which ir within also? Blin
Pharisee, cleanse first the inside of th
cup and dish, that the outside too ma
become clean. But yet, give alms o
such as you have; and, behold, all thing
are clean to you. Wo to you Pharisees
for, you tithe Mint and Rue, and al
manner of Herbs, and pass over th
weightier things of the Law, Judgmen
and Mercy and Faith, and the love o
God: these ought you to have done
and not left the other undone. Blind
Guides! who strain at a Gnat, and
swallow a Camel.

Resp

esp. *Look well, my Soul, into thine own breast, and see how much of Phariſee thou findeſt there: Why doſt thou value thy fair appearance in the eyes of Others, before the real ſubſtance of vertue in thy ſelf? Doſt thou not know that this we ought to do, and not to leave the other undone? Remember thy Lords ſevere reproofs, and faithfully examine thy own conſcience: Why art thou more affected to ſome petty Devotion, then the fundamental Laws of Juſtice and Charity.* **Doſt thou*——

Leſſon 165.

Wo to you, Phariſees; for, you love the firſt Chairs in the Synagogue, and ſalutations in the Market-place. Wo to you Scribes and Phariſees, Hypocrites: for, you devour Widows houſes, praying long prayers; therefore ſhall you receive the greater judgment. Wo to you Scribes and Phariſees, Hypocrites; for, you compaſs Sea and Land to gain one Proſelite; and when he is gain'd, you make him the child of Hell doubly more then your ſelves. Wo to you; for, you are as Graves that appear not, and they who walk over them are not aware of

them. Wo to you, Scribes and Pharisees, Hypocrites: for, you are like whited Sepulchers; which seem to men beautiful without, but within are full of dead mens bones and all filthiness: So truly do you also appear to men, in your outside just; but within are full of hypocrisy and iniquity.

Resp. *Tremble, O my Soul, at these dreadful Woes, pronounced by the Eternal Judge of Men and Angels: tremble far more at the heynous sins that deserve these Woes.* * *For, the proud shall at last be humbled; and the Hypocrites confounded for ever. Be not so foolish as to place thy felicity in the vain esteem and glory of the World: be not so boldly prophane as to affront thy God, by making Religion but a stale to thy interest.* * For—

Lesson 166.

Then one of the Lawyers, answering, said to Him, Master, in saying these things Thou speakest also to our reproach. But He said, Wo to you Lawyers also; for, you charge men with loads which they cannot bear, and your selves touch not the burthens with one of your fingers. Wo to you; who build the Sepulchers of the Prophets.

rophets. Truly, you give teſtimony
at you concent to their doings. Since
ey indeed kill'd them, but you build
eir Sepulchers. And, fill you up the
eaſure of your fathers. You ſerpents,
rood of Vipers! how will you fly from
e judgment of Hell? Therefore alſo
id the Wiſdom of God, Behold I ſend
ou Prophets and Apoſtles and wiſe men
nd Scribes; and of them you ſhall kill
nd crucifie and ſcourge in your Syna-
ogue, and perſecute from City to City:
at upon you may come all the juſt
lood which has been ſhed upon the
arth; from the blood of *Abel* to the
lood of *Zacharias*, whom you murder'd
etween the Temple and the Altar. Ve-
ly, I ſay to you, it ſhall be requir'd of
is Generation. Wo to you Lawyers;
ecauſe you have taken away the Key of
nowledge; becauſe you ſhut the King-
om of Heaven before men: for, you
nter not in your ſelves, and thoſe who
e going in you ſuffer not to enter. And
s He ſaid theſe things to them, the
cribes and Phariſees began to urge Him
ehemently, and provoke him to ſpeak
many things: Lying in wait for Him,

and seeking to catch something out o
His mouth, that they might accu
Him.

Resp. *Suffer us not, O Lord, to neglect*
long Thy Mercy, that we fall into th
hands of Thy Justice: O make us alway
fear Thy threatnings, that we may neve
feel them. * *Still let us say to our* [Soul
If we do this, how shall we escape th
judgment of Hell? Deliver us, O Lord
from the malice of perverting Others, an
the desperateness of undoing our selves
Deliver us from rejecting the Gracio
offers of Salvation, least we pull upo
our heads the wrath of the Almighty
* *Still let us* ——

Lesson 167.

And, great Multitudes standing abou
Him, insomuch that they trode one upo
another, He began to say to his Disci
ples, Beware of the Leaven of the Pha
risees, which is Hypocrisy. For, ther
is nothing cover'd that shall not be re
veal'd, nor secret that shall not be known
For, what ever you have said in the dar
shall be heard in the light; and wha
you have spoken in the ear in closet
shall be proclaim'd on the house tops

An

And I say to you, My friends, be not
fraid of them who kill the body, and
fter that have no more to do. But, I
will shew you whom you shall fear: fear
im, who, after he has kill'd, has power
o cast into Hell; yea, I say to you,
ear Him. Are not five Sparrows sold
or two Farthings and not one of them
forgotten before God? Nay, even the
very hairs of your head are all number'd.
ear not, therefore; you are of more
alue then many Sparrows. And, I
y to you, Who ever shall confess Me
efore men, him also shall the Son of
an confess before the Angels of God:
ut, he that denys Me before men shall
e deny'd before the Angels of God.
nd, whoever shall speak a word against
he Son of Man, it shall be forgiven him:
ut, to him that blaspheams against
he H. Ghost, it shall not be for-
iven. And, when they bring you to
he Synagogues, and to Magistrates and
owers, take no thought how you shall
nswer or what you shall say: for the H.
Ghost shall teach you, and in the very
our, what you ought to say;

Resp.

Resp. *Thou hearest, O Lord, our most secret whispers, and seest into the darkest corner of our hearts; and the day will come that all the world shall know every passage of our lives, and nothing be hid from their sight.* * *When the Son of God shall appear in His Glory; and confess them who have confessed Him, and deny them who have denyed Him. Thy Goodness, O Lord, is infinite; why should we doubt what thou canst do for us? Thy Power is irrisistible; why should we fear what man can do against us? O, may our fear be only of Thee, who shalt come to judge us in that day of terror,* * *When the Son* ——

Lesson 168.

And, one of the Multitude said to Him, speak to my Brother that he divide the Inheritance with me But, He said to him, Man, who made me a Judge, or a Divider over you? And He said to them, Take heed and beware of all covetousness: for, a mans life consists not in the abundance of the things he possesses. And he spake a similitude to them, saying, The ground of a certain rich man brought forth plentifully; and he thought

ought within himself, saying, What all I do: for I have not whither to gather my Fruits? And he said, This will I do, I will pull down my Barns and build greater, and thither will I gather all my fruits and my Goods. And I will say to my Soul, Soul, thou hast much Goods laid up for many yearr: take thy ease, eat, drink, and be merry. But, God said to him, Thou fool, this night shall they require of thee thy Soul; and the things thou hast provided, whose shall they be? So is he that lays up treasure for himself, and is not rich towards God.

Resp. *Thus are we apt to abuse our prosperities, and thus our prosperities are apt to abuse us.* *O my God, *may this excellent Parable thorowly convince me, that Wealth consists not in abundance of possessions, but only in being rich towards Thee. From It let me learn, how vain and incertain are the projects of this world; from It conclude, how short and dangerous are the enjoyments of this life.* O my God,——

Lesson

Lesson 169.

And He said to his Disciples, Therefore I say to you, Be not solicitous for your life, what you shall eat; nor for the body, what you shall put on. The life is more then meat, and the body more then raiment. Consider the Ravens for, they neither sow nor reap, have neither store-house nor barn; and God feeds them: how much more are you of greater value then they! Besides which of you, with taking thought can add to his stature one cubit? If then you be not able to do that which is the least, why are you solicitous for the rest? Consider the Lillies how they grow; they labour not, neither do they spin: and yet, I say to you, that *Solomon* in all his Glory was not array'd like one of these. If then God so cloath the Grass, which to day is in the Field, and to morrow cast into the Oven; how much more you, O you of little faith! And you, seek not what you shall eat or what you shall drink, neither be you of doubtful mind: for, all these the Nations of the world seek after; and your Father knows you have need of these

But

But, seek you first the Kingdom of God and its Justice, and all These shall be added to you. Fear not, little flock; for, it it your Fathers good pleasure to give you the Kingdom. Sell what you have and give Alms: provide your selves bags which grow not old, a treasure in the Heavens that fails not, where no thief approaches nor moth corrupts. For, where your treasure is, there will your heart be also.

Resp. *My God! if Thou hast made me rich, give me Grace to be free and charitable; if Thou hast made me poor, give me Grace to be humble and industrious; Whatever Thou ordereſt concerning me here, make me place my Treaſure with Thee.* † *For, where my treaſure is, there will my heart be alſo. Thou cloatheſt the Lillees, and feedeſt the Ravens; never let me doubt Thy Providence; Thou prepareſt for us Eternal Riches in Heaven; never let me doat on theſe periſhable trifles upon earth.* * *For, where.*—

Leſſon 170.

Let your Loins be girt, and lights burning in your hands; and you like Men

Men who wait for their Lord, when h
returns from the Wedding: that, whe
he ſhall come and knock, they may ope
to him immediately. Bleſſed are thoſ
ſervants, who, when their Lord come
He ſhall find watching, Verily I ſay t
you, He ſhall gird himſelf, and mak
them ſit down to meat, and ſhall go b
and ſerve them. And if he come in th
ſecond watch, or in the third, and fin
them ſo; bleſſed are thoſe ſervants
Watch, therefore; for you know not i
what hour your Lord will come. Bu
this know, that, if the good man of th
houſe could tell what hour the thie
would come, he would ſurely watch, an
not ſuffer his houſe to be broken through
Therefore, be you alſo ready; for, th
Son of Man will come at an hour whe
you think not.

Reſp. *Awake, my Soul, and take Th*
Lords advice: gird thy Loins with cha
ſtity, and kindle in thy mind a burnin
and a ſhining charity, and ſo ſtand pre
pared continually againſt the day of tha
glorious Appearance. * *For, the So*
of God will come at an hour when w
think not. Let not ſecurity caſt us a
ſleep

sleep; nor idleneſs make us drowſy, nor temptation debauch us from our duty: but let us always watch, that when ever we are ſummon'd, we may ſtill be ready.

For, the Son——

Leſſon 171.

Then *Peter* ſaid to Him, Lord, ſpeak- Thou this Parable to us, or likewiſe ll? And our Lord ſaid, Who, thinkeſt ou, is a faithful and wiſe Steward, om his Lord appoints over his houſ- ld, to give them their meat in due ſon? Bleſſed is that ſervant, whom, en his Lord comes, he ſhall find ſo ing: Verily I ſay to you, he ſhall bliſh him over all his goods. But, hat evil ſervant ſay in his heart, My rd delays his coming, and ſhall begin eat his fellow ſervants, and the maids, to eat and drink, and be drunk with unkards: The Lord of that ſervant ll come in a day when he looks not for , and at an hour which he knows not: ſhall cut him in ſunder, and appoint his portion with unbelievers: there ll be weeping and gnaſhing of Teeth. that ſervant, who knew the will of Lord, and prepar'd not himſelf, nor did

did according to his will, shall be b
ten with many stripes: But, he w
knew not, and did things worthy
stripes, shall be beaten with few. F
to whom soever much is given, of h
shall much be required, and to wh
men have committed much, of him t
will demand the more.

Resp. *Lord, we are all but as fellow-s*
vants to Thee our common Master,
dangerously forget our duty, if the
sperous abuse their plenty, and the po
erful oppress the weak; and every
think they may safely sin, because T
art slow to punish. * *For, Thy wr*
shall come in a day when they look not
it, and their destruction at an hour wh
they know not. Pardon O Lord their
gratitude, who know thy will and n
lect it; pity their unhappiness whos
norance of Thee makes them ruine the
selves: their licentious lives may p
haps entertain them for a while, b
they never can be assured to enjoy the
minute. * *For, Thy wrath*—

Lesson 172.

I came to cast fire on the earth, a
what will I but that it be kindled?
ha

ve a babtism to be baptized with, and
w am I straitned till it be accomplisht?
o you think I come to give peace on
rth? I tell you, No, but division. For
m henceforth there shall be five in one
use divided; three against two, and
o against three. The father shall be
vided against the Son, and the Son
inst the Father; the mother against
Daughter, and the Daughter against
e Mother; the Mother-in-law against
Daughter-in-law, and the Daugh-
-in-law against her Mother-in-Law.

*sp. Come Thou, O Lord, into our hearts, which seem by their dull coldness to be nothing but earth; come, cast into them Thy holy fire, and enflame them with the fervors of Thy love. * Thou, who so ardently desiredst to die for us, make us at least content to die for Thee; at least, to die to enjoy Thee. Make us, O dearest JESU, esteem our peace with Thee above the friendship of our nearest Relations; and rather break with all the World, then be seperated one moment from Thee. * Thou, who——*

Lesson

Leſſon 173.

There were preſent, at that very ti
ſome who told Him of the *Galile*
whoſe Blood *Pilate* mingled with t
Sacrifices. And JESUS, anſwering,
to them, Do you think theſe *Galil*
were ſinners more then all the *Galile*
becauſe they ſuffer'd ſuch things? I
you, No; but, except you repent,
ſhall all likewiſe periſh. Or thoſe ei
teen, on whom the Tower in *Silo*
and ſlew them; Do you think they w
ſinners above all that dwelt in *Jeruſal*
I tell you, No; but, except you
penance, you ſhall all likewiſe per
He ſpake alſo this ſimilitude: A cert
man had a Fig-tree planted in his Vi
yard; and he came and ſought fr
thereon, and found none. Then ſaid
to the dreſſer of his Vineyard, Beho
theſe three years I come ſeeking fruit
this Fig-tree, and find none: cut
down; why cumbers it the groun
And he anſweriug, ſaid to him, Lo
let it alone this year alſo, till I dig abo
it and manure it: and if it bear fru
(well;) but, if not, thou ſhalt aft
wards it cut down.

Re

ſp. Why ſhould we buſie our thoughts to judge the lives of Others, when we have work enough to examine our own? why ſhould we cenſure them on ſome ſad event, while perhaps our ſelves are more guilty then they. * *And, unleſs we repent, we muſt likewiſe periſh. We know, O Lord, and tremblingly remember Thy words, The Tree that's often dreſſed, and ſtill continues barren, ſhall at laſt be cut down and caſt into the fire.* * *And—*

Leſſon 174.

And, He was teaching in the Synagogue on the Sabbath day. And, behold a Woman, who had a Spirit of infirmity eighteen years, and was bow'd together, and could not look upwards at all. Whom when JESUS ſaw, He called her to Him, and ſaid, Woman, thou art deliver'd from thy infirmity. And He laid his hands on her, and immediately ſhe was made ſtraight, and Glorified God. And the Ruler of the Synagogue anſwered, (being moved with indignation, that JESUS had healed on the Sabbath) and ſaid to the people, Six days there are in which men ought to work: in them therefore come and be

be heal'd, and not on the Sabbath. B
our Lord answered him and said, Hy
crites! does not every one of you on
Sabbath loose his Oxe or his Ass from
stall, and lead him to water? and ou
not this Woman, a daughter of *Abrah*
whom *Satan* has bound, lo, these ei
teen years, be loos'd from this bond
the Sabbath day? and, when He
these things, all his adversaries w
asham'd: and all the people rejoyc'd
all the things that were gloriously d
by Him.

Resp. *O generous Mercy! that needs*
more to move it but the sight of our
sery! Behold, dear Lord, to The
come: when wilt Thou pity me? be
Thy eyes I open my wounds. * *W*
wilt Thou say to my afflicted Soul,
Thou deliver'd from all thy infirmitie
Thou clearly convincest me, and I see
error; but my stubborn passions
not yield: Thou shewest me my d
and I am asham'd of my disobedien
but my corrupt nature strives not to me

* *When*——

Lesson 175.

Now in *Jerusalem* was kept the feast
the Dedication; and it was Winter.
nd JESUS walk'd in the Temple, in
lomons Porch. The *Jews* therefore
mpas'd Him round about, and said,
w long dost Thou hold our minds in
spence? If thou be the *Christ*, tell us
enly. JESUS answered them, I speak
you and you believe not: the Works
do in My Fathers Name they bear wit-
ss of Me. But, you believe not, be-
use you are not of My Sheep. My
eep hear My Voice, and I know them,
nd they follow Me. And I give them
ternal Life, and they shall never perish,
or shall any pluck them out of My hand.
y Father, who gave them Me, is
reater then all: and no man is able to
luck them out of My Fathers Hand.
and my Father are one. Then the *Jews*
ook up stones to stone Him. JESUS
nswered them, Many good Works have
shewn you from my Father: for which
f Those do you stone Me? The *Jews*
nswered Him, For a good Work we
one Thee not, but for blasphemy: and
ecause Thou, being a Man, makest

Th

Thy self God. JESUS answered them, Is it not written in your Law, I said, you are Gods? If he call'd them Gods, to whom the Word of God came; and the Scripture cannot be broken: Say you, of Him whom the Father has sanctified and sent into the World, Thou blasphemest; because I said, I am the Son of God? If I do not the Works of My Father, believe Me not; but, if I do, though you believe not Me, believe the Works; that you may know and believe that the Father is in Me, and I in Him. They sought therefore to apprehend Him, but he went out of their hands.

Resp. *Thou art, O JESU! not only a Prophet, to whom the Word of God was made; but the very Word of God, by whom all things were made: Thou art the Son of the Living God, whom the Father sanctified and sent into the World.* Thou and Thy Father are One. O make us hear Thy Voice, and consider Thy Works, that we may believe in Thee, and obey Thy Commandments: and none, we are sure, can pluck us out of Thy Hands.*

* Thou and——

Less

Lesson 176.

And He went away again beyond *Jor-*
an, into the place where *John* at first
ptized; and there He abode. And
any resorted to Him, and He heal'd
em there; and, as He was accustom-
d, again He taught them, And they
id, *John* indeed did no Miracle; but
ll things that *John* spake of this Man
ere true, And many believed in Him.
elp. *O the strange Efficacy of Heroick*
Vertue! *'tis not as yet so ill with man;*
but, were the life of true Believers emi-
nently good, their Example alone would
convert the world. * *The great Pre-*
cursor wrought no Miracles; but, all
He said was true, and all he did was
holy. He, as a burning and a shining
Light, went before the face of our Lord
to prepare His way: freely reproving the
Vices of the Great, and meekly instruct-
ing the ignorance of the People, and
earnestly exhorting Every one to repent.
* *The great*——

Lesson 177.

And He went through the Cities and
illages, teaching, and traveling to-
ards *Jerusalem*. Then said one to Him,

Lord, are they few that be saved? And He said to them, Strive to enter by the straight Gate; for, I say to you, Many will seek to enter, and shall not be able. When once the Master of the house shall enter in and shut the dore; and you begin to stand without and knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence you are. Then shall you begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets: But He shall tell you, I know you not whence you are; depart from Me all you workers of iniquity. There shall be weeping and gnashing of teeth; when you shall see *Abraham*, and *Isaac*, and *Jacob*, and all the Prophets in the Kingdom of God, and you thrust out. And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the Kingdom of God. And, behold, there are last who shall be first, and there are first who shall be last.

Resp

esp. *Think, O my Soul, what a killing spectacle it would be, to see the Just and Innocent from every Nation sit down in the Kingdom of Heaven; and our selves thrust out with this shameful repulse.* **Depart from me all you workers of iniquity.* *'Tis not enough, O Lord, to be taught thy Holy Faith; 'tis not enough to be fed with thy Sacred Body: unless the life we lead be Just and Pious, we are sure at last to be struck with that terrible Thunder.* **Depart*——

Lesson 178.

The same day came certain of the Pharisees, saying to Him, Go out and depart hence; for, *Herod* will kill Thee. And He said to them, Go and tell that Fox, Behold, I cast out Devils, and perform cures to day and to morrow, and the third day I am perfected. Nevertheless, I must walk to day and to morrow and the day following: for it cannot be that a Prophet perish out of *Jerusalem. O Jerusalem, Jerusalem*, who killest the Prophets, and stonest them that are sent to Thee: How often would I have gathered thy Children together, as a Hen gathers her brood under her

wings; and thou would'ſt not! Behold your houſe ſhall be left to you deſolate: and I ſay to you, You ſhall not ſee Me till the time come when you ſhall ſay, Bleſſed is he that comes in the Name of the Lord.

Reſp. *Mercy, ſweet JESU! Mercy: how often haſt Thou call'd us, and we reſiſted Thy Voice? how often haſt Thou ſpread forth Thy Wings, and we neglected Thy Charity?* * *Pardon, O dear Redeemer, our ſtrange ingratitude, and leave us not deſolate, to be ruin'd by our follies. Deliver us from the diſmal ſtate of thoſe, who ſo long enure themſelves to ſin, that at laſt they have no ſenſe of ſinning: but of enormity is the puniſhment of another.* * *Pardon, O dear*——

Leſſon 179.

And, it came to paſs, as He went into the houſe of the chief Phariſees to eat bread on the Sabbath, they watcht Him. And, behold, there was a certain man before Him, who had a Dropſie. And JESUS, anſwering, ſpake to the Lawyers and Phariſees, ſaying, Is it lawful to heal on the Sabbath? But, they held their peace. And, He took him and healed Him,

him, and let him go: And, answering them, said, Which of you shall have an Ass or an Ox fallen into a pit; and will not pull him out on the Sabbath-day? And they could not answer Him to these things. And, He spake a parable to those who were invited, when He mark'd how they chose out the chief rooms; saying to them, When thou art bidden to a Wedding, sit not down in the highest room, least a more honourable then thou be bidden; And, he that bad thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But, when thou art invited, go sit down in the lowest place; that, when he who invited thee comes, he may say to thee, Friend, go up higher: then shalt thou have honour in the presence of them that sit at meat with thee. For, every one that exalts himself shall be humbled; and he that humbles himself shall be exalted. Then said He also to him who invited Him, When thou makest a Dinner or a Supper, call not thy friends nor thy brethren, neither thy kinsmen nor thy rich neighbours; least perhaps they also

invite thee again, and recompence made thee. But, when thou makeſt feaſt, call the poor, the feeble, the lam and the blind. And thou ſhalt be bleſſe becauſe they have not to recompenc thee: for thou ſhalt be recompenced a the reſurrection of the Juſt.

Reſp, *Lord, make me humble in mine ow eyes, as I know I am worthleſs in thin let me not proudly prefer my ſelf befo Others, nor enviouſly murmur they a prefer'd before me: * But count upo Thy promiſes in the Reſurrectio of the Juſt. Rather let me fea the innocent poor, and make the hearts ſometimes rejoyce a little; let n not ſpoil my bounty by deſigns of Intereſ nor loſe my reward, by receiving it here*

* *But,*——

Leſſon 180.

When one of them who ſat at mea with Him heard theſe things, he ſaid t Him, Bleſſed is he that ſhall eat Bread i the Kingdom of God, But, He ſaid t him, a certain man made a great Sup per, , and bad many: and ſent his ſer vant at Supper time to ſay to the Invited Come for all things are now ready.

And,

And, they all at once began to make excuse. The first said to him, I have bought a Farm, and I must needs go forth and see it; I pray thee have me excus'd. Another said, I have bought five Yoak of Oxen, and I go to prove them; I pray thee have me excus'd. Another said, I have married a Wife, and therefore I cannot come. So, that Servant returning, told his Lord these things. Then the Master of the house, being angry, said to his servant, Go out quickly into the Streets and Lanes of the City, and bring in hither the poor, and the feeble, and the lame, and the blind. And the Servant said, Lord, it is done as thou hast commanded; and yet there is room. And the Lord said to the Servant, Go out into the high-ways and hedges, and compel them to come in, that my house may be filled: For, I say to you, none of those who were bidden shall taste of my Supper.

Resp. *'Tis thou thy self, dear Lord, that mad'st this Supper, and call'st and pressest us to come to it; 'tis Thou Thy self that art the Feast, and wilt refresh and fit us with thy sweetness.* * *Blessed are They,*

O H. JESU, who feed on Thee in th barren desart; but far more blessed the who feed on Thee in the Kingdom Heaven. Think, O my Soul, who it invites thee, and what it is to which H invites thee. think of his pure and ge nerous love, that aims at nothing b Thy happiness; and, be sure let nothi divert thee from embracing that love * *Blessed are—*

Lesson 181.

And great Multitudes went with Him and He turning Himself, said to them If any one comes to me, and hates no his Father and Mother, and Wife an Children, and Brethren and Sisters, ye even his own life also; he cannot be M Disciple. For, which of you, intend ing to build a Tower, sits not down firs and reckons the charges that are necessa ry, whether he have to finish it? Leas after he has laid the foundation, and i not able to finish it, all that behold i begin to mock him, saying, This man began to build, and was not able to finish Or, what king, going to make war against another king, sits not down firs and consults whether he be able, with ten

n thousand, to meet him who comes ainſt him with twenty thouſand? Or ile, while the other is yet a great way ay off, he ſends an Embaſſage, and deres conditions of peace. So likewiſe, hoever he be of you that forſakes not ll he has, he cannot be My Diſciple.

Reſp. *Let us not proudly aſpire too high, nor lazily ſit down in a ſluggiſh life; but, with a faithful prudence take meaſure of our ſelves, and truſt in our God to bleſs our endeavours.* * *His Grace is ſufficient to make us victorious; his Glory ſufficient to repair all our loſſes. We are, alas, too weak to overcome our Enemies, and too imperfect to delight in croſſes; never can our nature renounce the world, and abandon friends; and forſake it ſelf; but our hope is in God, to whom all things are poſſible.* * *His Grace*—

Leſſon 182.

Then the Publicans and Sinners drew ear to hear Him; and the Scribes and Phariſees murmur'd, ſaying, This Man eceives ſinners, and eats with them. And He ſpake this Parable to them, What man of you having a hundred heep, if he loſe one of them, does not

leave the ninety and nine in the Wilder
neſs, and go after that which is loſt, ti
he find it? And, when he has found i
he lays it on his ſhoulders, rejoycing
and, coming home, calls together h
friends and neighbours, ſaying to them
Rejoyce with me, for I have found m
ſheep which was loſt. I ſay to you, S
ſhall there be joy in Heaven over one ſin
ners that repent, more then over ninet
nine juſt Perſons who need no repentanc
Or, what woman having ten groats,
ſhe loſe one, does not light a Candle an
ſweep the houſe, and ſeek diligently ti
ſhe find it? And, when ſhe has found i
ſhe calls her friends and her neighbou
together, ſaying, Rejoyce with me, fo
I have found the groat which I had loſ
Likewiſe I ſay to you, There ſhall b
joy before the Angels of God, over on
ſinner that does penance.

Reſp. *O ſweet and Gracious JESU. W*
we will not murmur that Thou re
ceiveſt ſinners; we know we are undon
unleſs Thou receiveſt them: We have to
often gone aſtray and follow'd the ways o
our corrupt inclinations; O ſeek us, Lor
and bring us home to Thee: * *That Th*

Ange

*Angels may rejoyce, and Thy loſt ſheep be ſaved. We are of thoſe, alas, who need repentance, and need thy grace too, to repent: O make us mourn our ſins with true contrition, and be reveng'd on our follies with a life of penance; * That—*

Leſſon 183.

And He ſaid, A certain man had two ſons: and the younger of them ſaid to his father, Father, give me the portion of goods that falls to me. And he divided to them his eſtate. And, not many days after, the younger ſon, gathering all together, took his journey into a far country; and there waſted his ſubſtance with riotous living. And, when he had ſpent all, there came a mighty famine in that Land; and he began to be in want. And he went and joyn'd himſelf to a Citizen of that Countrey, who ſent him to his Farm, to feed Swine. And he would fain have fill'd his belly with the husks that the Swine did eat, and no body gave to him. And, returning to himſelf, he ſaid, How many hirelings in my fathers houſe abound with bread, and I here periſh with hunger? I will riſe and go to my father, and

ſay

ſay to him, Father! I have ſin'd againſt Heaven and before Thee, and am no more worthy to be call'd thy ſon: make me as one of thy hired ſervants. And he aroſe, and came to his father. But, when he was yet a far off, his father ſaw him, and had compaſſion; and running fell on his neck, and kiſſed him. And the ſon ſaid to him, Father! I have ſin'd againſt Heaven and in thy ſight, and am no more worthy to be called thy ſon. But, the father ſaid to his ſervants, Quickly bring forth the beſt Robe, and put it on him; and put a Ring on his hand, and Shooes on his feet. And bring hither the fatted Calf and kill it, and let us eat and make merry: for, this my ſon was dead, and is alive again; he was loſt, and is found. And they began to be merry.

Reſp. *Juſt thus, O Lord, and far more ingratefully we deal with Thee, when we leave thy ſervice to follow our paſſions. Juſt thus, and with infinite more goodneſs Thou deal'ſt with us, when we repent and beg Thy pardon.* * *Quickly put on him the Robe of Juſtice; and reeſpouſe him with the Ring of Love, and feaſt him with the Fleſh of the Son of*

God.

God. *O my ador'd Redeemer! Never let me forget my misery, when I forsake Thee; never let me forget Thy Mercy, when I return to Thee.* * *Quickly.*

Lesson 184.

Now, his elder son was in the field: and as he came and drew nigh the house, he heard Musick and dancing. And he call'd one of the servants, and askt what these things meant, and he said to him, Thy brother is come, and thy futher has kill'd the fatted calf, because he has receiv'd him safe and sound. And he was angry and would not go in: therefore came his father out and began to entreat him. But he, answering, said to his father, Lo, these many years do I serve thee, neither have I at any time transgrest thy command; and yet thou never gav'st me a Kid, that I may make merry with my friends: but, as soon as this thy son, who has devoured his estate with harlots, is come, thou hast kill'd for him the fatted Calf. And he said to him, Son, thou art always with me, and all I have is thine. But it was fit we should make merry, and be glad: for, this thy Brother was dead, and is alive again; he was lost, and is found.

Resp.

Resp. *My God! let me not grudge Thy favours to Others, by thinking them less worthy then my self; let me not repine at Thy severity to me, by conceiting myself more worthy then they.* * *All we have, both they and I, is thine; do with Thine own as Thou pleasest. How many times have we transgrest Thy Command, and yet Thy Mercy forgives us! How many years have we continued to offend Thee, and yet Thou goest on to bless us.*

* *All we*——

Lesson 185.

And He said also to His Disciples, There was a certain rich man who had a Steward; and he was accus'd to him that he had wasted his goods. And he called him, and said to him, How is it that I hear this of thee? give an account of thy stewardship, for thou may'st be no longer steward. Then the steward said within himself, What shall I do? for, my Lord takes away from me the stewardship: to dig I am not able; to beg I am asham'd. I am resolv'd what to do; that, when I am put out of the stewardship, they may receive me into their houses. So, he call'd to him every one

one of his Lords Debtors; and said to the first, How much owest thou to my Lord? And he said, a hundred measures of Oyl. And he said to him, Take thy Bill, and sit down quickly, and write fifty. Then said he to another, How much owest thou? who said, a hundred measures of Wheat: he said to him, take thy bill and write fourscore. And the Lord commended the unjust steward, because he had done wisely. For, the Children of this world are, in their Generation wiser then the Children of light. And I say to you, Make to your selves friends of the *Mammon* of iniquity; that, when you fail, they may receive you into everlasting Tabernacles.

Resp. *Thou art the Lord of all, and we but stewards subject to account. O make us prudently manage the Riches Thou hast given us, and faithfully apply them to their true use; as conveniencies of serving Thee, and instruments of improving our selves and others.* * *That, when these houses of clay shall fall into the dust, our Souls may be received into everlasting Tabernacles. Make us ashamed of*

our

our own folly, to see the Children of this world consult and study and lay up, that when they have need, their occasion may be serv'd; and our selves go rashly on, and neglect to provide. * *That when*——

Lesson 186.

He that is faithful in the least is faithful also in the greater; and he that is unjust in the least is unjust also in the greater. If therefore you have not been faithful in the unjust *Mammon*, with that which is the true who will trust you? and if you have not been faithful in that which is another mans, who shall give you that which is your own? No servant can serve two Masters: for either he will hate the one and love the other, or else he will hold to the one and despise the the other. You cannot serve God and *Mammon*. And the Pharises, who were covetous, heard all these things, and derided Him. And He said to them, You are they who justifie your selves before men; but, God knows your hearts: for, that which is highly esteemed among Men, is abomination in the sight of God. The Law and the Prophets were until

John;

him; since that time the Kingdom of God is Preached, and every one presses into it. And it is easier for Heaven and Earth to pass, then one tittle of the Law to fail.

Resp. *Suffer not Thy Servants, O Lord, to neglect the smallest action that concerns our Eternity; but quicken us with a ready diligence to avoid every least occasion of sin, and embrace every least opportunity of Thy Service. * As we insure our selves in little instances, such shall we prove in great ones. Much less permit us, Gracious Lord, to follow the World, and abandon Thee; but, since our Souls can have but one Master, make us wisely chuse him that gives best Wages. * As we*——

Lesson 187.

And there came to him the Pharisees tempting Him, and saying, Is it lawful for a man to dismis his Wife for every cause? But he answering, said to them, what did *Moses* command you? Who said, *Moses* permitted to write a Bill of divorce, and dismiss her. To whom JESUS, answering, said, Have you not read that He, who made Man from the beginning,

beginning, made them male and fem
and He said, for this cause shall a Man le
Father and Mother, & cleave to his W
& they two shall be in one flesh. There
now they are not two, but one flesh: W
therefore God has joyn'd together let
man seperate. They say to Him, Why t
did *Moses* command to give a bill of divo
& put her away? He saith to them, Bec
Moses, for the hardness of your hearts, p
mitted you to put away your Wives: b
from the beginning it was not so. A
I say to you, Whoever shall dismiss
Wife, (except for fornication) and m
ry another commits Adultery, and
that shall marry her that is dismist co
mits Adultery. And, in the house, H
Disciples again askt Him of the sa
thing. And He saith to them, Wh
ever puts away his Wife and marri
another commits Adultery upon he
and he who marries her that is put aw
from her Husband commits Adultery
and if the Wife put away her Husband a
marry another she commits Adultery. H
Disciples say to Him, If the case of a Ma
with his Wife be so, 'tis not expedient t
marry. Who said to them, All take not th
wor

ord, but they to whom it is given. For, ere are Eunuchs who were born so from eir mothers womb; & there are Eunuchs ho have gelt themselves for the Kingdom Heaven. He that can take let him take.

esp. *My God, in every state make me learn to be content, since in every state I may save my Soul: Marriage is good, and single life better; but, that which is fittest is best for me. *O make me wisely chuse the way I should walk; and then, without, looking back, go on, till I come to Thee. Let me not seek undue redresses of the troubles incident to my condition, nor vainly amuse my self with desire of change: Marriage is nothing, and single life nothing, but as they furnish means, or remove impediments towards the Kingdom of Heaven. *O make——*

Lesson 188.

There was a certain rich man who as cloathed in Purplue and Silk, and fared sumptuously every day. And there was a certain beggar, named *Lazarus*, who lay at his gate full of sores: desiring to be fed with the crumbs which ell from the rich mans Table, and no body gave to him; but even the Dogs came

came and licked his ſores, and it cam
paſs that the beggar dyed, and was c
ryed by the Angels into *Abrahams* boſ
the rich man alſo dyed, and was bur
in Hell. And, lifting up his eyes w
he was in torments, he ſaw *Abra*
afar off, and *Lazarus* in his boſom. A
he cryed and ſaid, Father *Abraham* h
mercy on me, and ſend *Lazarus* to
the tip of his finger in water, that
may cool my Tongue; for I am t
mented in this flame. But *Abraham* ſa
Son, remember that thou in thy
time receivedſt good things, and li
wiſe *Lazarus* evil: but now he is co
forted and thou art tormented. A
beſides all this, between us and you th
is a great *Chaus* fixed: ſo that they, w
would paſs from hence to you, cannc
neither can they paſs to us that wou
come from thence. And he ſaid, Th
Father, I beſeech thee ſend him to
fathers houſe, (for I have five brethren
that he may teſtifie to them: leſt th
alſo come into this place of torment
And *Abraham* ſaid to him, They ha
Moſes and the Prophets; let them he
them. And he ſaid, Nay, Father *Abr*
pints *han*

; but, if one went to them from dead, they will repent. And he d, if they hear not *Moſes* and the Pro-ts, neither will they believe though e ſhould riſe from the dead.

ſp. *Think with thy ſelf my Soul, and tremble at the ſad condition of impeni-tent ſinners: ſtill, to this very day, the churliſh Glutton lies buryed in Hell, and and the ſame dark flames ſhall torment him for ever.* * *O Eternity, Eternity! how poor and trivial are all things elſe, compar'd to Thee! Think with thy ſelf, my ſoul, and rejoyce at the happy ſtate of the Servants of God: ſtill to this very day, the innocent* Lazarus *is comforted in Heaven, and the ſame bright Glory ſhall Crown him for ever.* * *O Eter-nity*——

Leſſon 189.

And He ſpake a Parable to them, that en ſhould always pray and not be wea-y: ſaying, there was in the City a Judg, ho neither fear'd God nor regarded lan. And there was a Widow in that ity; and ſhe came to him, ſaying, Re-nge me of my Adverſary. And he would not, for a long time: but, after-

ward

ward he said within himself, Though
neither fear God, nor regard Man, ye
because this Widow troubles me, I wi
revenge her; lest at last she come and d
fame me. And our Lord said, He
what the unjust Judge says; and sha
not God revenge his own elect, wh
cry to him day and night, and will H
have patience in them? I tell you H
will revenge them speedily. But ye
when the Son of Man comes, shall H
think you, find faith on the Earth?

Resp. *No more, my dearest Lord! no mo
so slow to begin our prayers, nor so swi
to run them over: no more so cold in pr
posing our needs, nor so quickly weary i
renewing our petitions. * The King
dom of Heaven now suffers violence, an
the violent take it by force. Lord, mak
our lives one continual prayer, by makin
them always look up towards Thee; n
to be reveng'd on our Enemies, but, tha
they and we may become thy Friend
and all grow strong and eager Des
rers of enjoying Thy Glory. * The King
dom——

Lesso

Lesson 190.

And He spake this Parable to certain, ho trusted in themselves as if they were t, and despised others. Two men nt up into the Temple to pray; the e a Pharisee, and the other a Publican. e Pharisee standing pray'd thus with mself, God, I thank Thee, that I am t as other Men, extortioners, unjust, ulterers; or even as this Publican: I twice in the Week, I give Tyths of I possesses. And the Publican, stand- afar off, would not so much as lift up eyes towards Heaven; but struck his ast, saying, God be merciful to me a ner. I tell you, this man went down his house justified, rather than the er: For, every one that exalts him- shall be humbled, and he that hum- shimself shall be exalted.

*sp. If I am better then Any, 'tis more then I know; and why should I then despise them? I am sure I know enough by my self to bow my head, and strike my breast, and humbly cry to Thee for pardon. *God be merciful to me a sinner. If I were better then Any, 'tis all receiv'd of Thee; and why should I be proud that I*

am

am more in debt then Another? No, my dread and glorious Lord! nothi have I, alas, to boast of; but very mu to repent of. * *God be*——

Lesson 191.

Then they brought young Children Him, that He should impose his hands them and pray: but His Disciples r buk'd those that brought the Whom when JESUS saw, He was mu displeased; and calling them togethe said, Suffer little Childreu to come to M and forbid them not: for, of such is t Kingdom of Heaven. Verily I say you, whoever shall not receive the Kin dom of God as a little Child, shall n not enter therein. And, embracing ther and imposing his hands on them, H blessed them; and departed thence.

Resp. *Happy, O Lord, are the Parents w bring their Children to Thee, and enu their tender age to hear Thy Yoak; happ the Childreu who come early to The and season their youth before the wor corrupt them.* * *For of such is the King dom of Heaven, Lord make me lo and pity these poor helpless things, an mind and imitate their meek simplicity*

mak

make me avoid the temptations of this life by a cautious prudence, and repair my loſt innocence by a hearty repentance.

*For, of ſuch——

Leſſon 192.

And, behold, when He was gone forth into the way, there came running a certain Ruler, and kneel'd to Him, and askt Him, ſaying, Good Maſter, What good thing ſhall I do that I may attain Eternal Life? And JESUS ſaid to Him, Why call'ſt thou Me good? There is none good but God alone. But, if thou wilt enter into Life, keep the Commandements. He ſays to Him; Which? JESUS ſaid, Thou knoweſt the Commandements, Do not commit Adultery, Do not Kill, do not Steal, Do not bear falſe witneſs, Defraud not, Honour thy Father and thy Mother; Thou ſhalt love thy Neighbour as thy ſelf. The young man ſaid to Him, Maſter, all theſe have I kept from my youth; what want I yet? Which when JESUS heard, beholding Him, He lov'd him, and ſaid, Yet wanteſt thou one thing, if thou wilt be perfect; Go, ſell all thou haſt, and give to the poor, and thou ſhalt

have Treasure in Heaven; and com
follow Me. But, when the young ma
heard that saying, he was struck very s
and went away sorrowful; for he ha
great possessions.

Resp. *Behold the way of common Salv*
tion, If thou wilt enter into Life, ke
the Commandements. * *And the love*
God fulfils all the Law. Behold the w
of Heroick vertue, Sell all thou hast, a
give to the poor, and take up thy Cr
and follow JESUS. * *And—*

Lesson 193.

When JESUS saw him become sorro
ful, looking round about, He said to H
Disciples, How hardly shall they w
have Money enter into the Kingdom
God! Verily I say to you, A rich m
shall hardly enter into the Kingdom
Heaven. And the Disciples were as
nish'd at his words. But, JESUS ag
answering said to them, Children! ho
hard is it for them that trust in Mony
enter into the Kingdom of God!
easier for a Camel to pass through
eye of a Needle, then for a rich man
enter into the Kingdom of God.
Disciples, hearing these things, wonde

mo

more, saying among themselves, Who then can be saved? And JESUS, looking on them, said, With men this is impossible, but not with God: for, all things, which are unpossible with men, are possible with God.

Resp. *Such, O my Soul, are the miseries that attend on riches: they are gain'd with sale, and kept with fear; they are us'd with danger, and lost with grief. *'Tis hard to be saved, if we have them, and impossible, if we love them; and scarce can we have them, but we shall love them. Teach us, O Lord, this difficult Lesson; to manage with piety the Goods we possess, and not covetously desire more then Thou giveſt us; teach us to wean our affections from this Earth, and not lay up our hearts in bags of Money. *'Tis hard——*

Lesson 194.

Then Peter, answering, said to Him, Behold, we have forsaken all and followed Thee; what therefore shall we have? And JESUS answered, Verily I say to you, That you who have follow'd Me in the Regeneration, when the Son of Man shall sit in the Throne of His

Majesty, you also shall sit on twe
Thrones judging the Twelve Tribes
Israel. And, there is none that hath
House, or Brethren, or Sisters, or Fath
or Mother, or Wife, or Children,
Lands; for Me, and for the Gospel, a
for the Kingdom of God: but, he sh
receive much more, Houses, and Brethr
and Sisters, and Mothers, and Childr
and Lands, a hundred fold now in t
time, with persecutions; and in
World to come, Eternal Life. But, m
ny that are first shall be last, and the
first.

Resp. *Take courage to thy self, my So
and follow thy Lord where e're He c
thee: His Grace is sufficient, and it
assist thee, His bounty is Infinite, and
will reward thee.* * *A hundred f
here, and in the World to come, Eter
Life. Fear not to forsake all that pre
dices thy happiness, how dear soeve
seems to thy nature, fear not to trust
fidelity of thy God; thy venture is s
and thy gain great.* * *A hundred*—

Le

Lesson 195.

The Kingdom of Heaven is like a man that is a housholder, who went out early in the morning to hire workmen for his Vineyard: And, when he had agreed with the workmen for a Penny a day, he sent them into his Vineyard. And, going forth about the third hour, he saw others standing idle in the Market-place, and said to them, Go you also into my Vineyard, and what shall be just I will give you. And they went their way. Again, he went out about the sixth and ninth hour, and did likewise. And, about the eleventh hour he went out, and found others standing, and saith to them, Why stand you here all the day idle? They say to him, Because no man has hired us. He saith to them, Go you also into my Vineyard. And, when it was evening, the Lord of the Vineyard says to his Bayliff, Call the Workmen and give them their Wages, beginning from the last to the first. So, when they were come that had entered about the eleventh hour, they received every man a Penny. But, when the first also came, they supposed they should have received

more; and they likewise receiv'd every man a penny. And, when they had taken it, they murmur'd against the good man of the house, saying, these last have wrought but one hour, and thou hast made them equal to us, who have born the burthen and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a Penny? Take that is thine, and go thy way. I will give to this last even as to thee. Is it not lawful for me to do what I will with my own? is thine eye evil, because I am good? So, the last shall be first, and the first last; for, many are called, but, few chosen.

Resp. *Come, let us all to work, and every one mind his own business: let us not lose our day in idleness, nor distract our diligence with repining at the advantages of others,* * *God is our absolute Lord, and may do with His own as He pleases. If we began our Repentance late, our delay was dangerous; but, we ought not to despair: if we have labour'd long in his service, our Wages are safe; but, we must not presume.* * *God is*——

Lesson

Lesson 196.

Now there was a certain sick man, whose name was *Lazarus* of *Bethany*, of the Town of *Mary* and *Martha* her sister. It was that *Mary*, who anointed our Lord with Oyntment, and wip'd His feet with her Hair, whose brother *Lazarus* was sick.) His Sisters therefore sent to Him, saying, Lord, behold, he whom thou lovest is sick. When JESUS heard that, He said, This sickness is not unto death, but for the Glory of God; that the Son of God might be glorifi'd thereby. Now, JESUS lov'd *Martha*, and her Sister *Mary*, and *Lazarus*. When He hear'd therefore that he was sick, He stay'd two days in the same place. Then, after that, He says to His Disciples, Let us go into *Judea* again. His Disciples say to Him, Master, but now the *Jews* sought to stone Thee; and goest Thou thither again? JESUS answered, Are there not twelve hours in the day? If any one walk in the day he stumbles not, because he sees the light of this World. But, if a man walk in the night, he stumbles; because there is no light in him. These things He spake, and, after

these, He said to them, *Lazarus*, our friend, sleeps; but I go to raise him from sleep. Then said his Disciples, Lord if he sleep he will do well: but JESUS spake of his death; and they thought He had spoken of taking rest in sleep. Then said JESUS to them plainly, *Lazarus* is dead: and I am glad for your sakes that I was not there (to the intent you may believe;) but let us go to him. Then said *Thomas* (who is called *Didymus*) to his fellow Disciples, Let us also go, that we may dye with him.

Resp. *Behold, O Gracious Lord! the Souls Thou lovest, for whom Thou shed'st Thine own dear Blood; behold they are sick, and sick to death, and to the worst of deaths, the death of sin.* * *Stay not too long, O thou Heavenly Physician! lest we dye in our sins, and perish without recovery. Lord, hear the Prayers most those who serve Thee more faithfully then we, hear the Prayers of those who now rejoyce with Thee in the Kingdom: and for thine own Glory, heal our infirmities.*

* *Stay not* ——

Leſſon 197.

Then JESUS came; and found he had already lain in the Grave four days. (Now, *Bethany* was nigh *Jeruſalem*; about fifteen furlongs off.) And many of the *Jews* had come to *Martha* and *Mary*, to comfort them concerning their Brother. *Martha*, therefore, as ſoon as ſhe heard that JESUS was coming, went to meet Him: but *Mary* ſat at home. Then ſaid *Martha* to JESUS, Lord, if Thou hadſt been here, my Brother had not dyed. But, I know, even now, whatever Thou wilt ask of God, God will give it Thee. JESUS ſays to her, Thy Brother ſhall riſe again. *Martha* ſays to Him; I know he ſhall riſe again at the Reſurrection at the laſt day. JESUS ſaid to her, I am the Reſurrection and the Life: He that believes in Me, though he be dead, ſhall live; and whoever lives, and believes in Me, ſhall never dye. Believeſt thou this? ſhe ſays to Him, Yes, Lord; I have believ'd Thou art Chriſt, the Son of God, who art come into this World.

Resp. *Hadst Thou, dear Lord, bin here we had not fallen, nor lain so long in our own corruptions; but, we know, even now, whatever we ask of Thee Thou wilt give us.* * *Raise us again, O Thou Resurrection of the dead! preserve us, O Thou Life of the Living! Whether we go out to meet Thee in some vertuous action, or sit at home in peaceful contemplation, still let our aim be to quicken our faith, and strengthen our hope, and encrease our charity.* * *Raise us* ——

Lesson 198.

And, when she had so said, she went her way, and called *Mary* her Sister, secretly, saying, The Master is come and calls for thee. As soon as she heard that she arose quickly and came to Him. For JESUS was not yet come into the Town, but was in that place where *Martha* met Him. The *Jews* then, who were with her in the house and comforted her, when they saw *Mary* that she rose up hastily and went out, follow'd her, saying, She goes to the Grave, to weep there. Then *Mary*, when she came where JESUS was and saw Him, fell down at his feet, saying to

to Him, Lord, if Thou hadst bin here, my Brother had not dy'd. JESUS therefore, when He saw her weeping, and the *Jews* also weeping who came with her, he groaned in Spirit, and troubled Himself, and said, Where have you laid him? They said to Him, Lord, come and see. And JESUS wept. Then said the *Jews*, Behold, how He lov'd him! And some of them said, Could not He, who opened the eyes of him that was born blind, make that this man should not have dy'd. Resp. *O the incomparable sweetness of the Spirit of JESUS! with how tender a compassion does He pity the distressed, and Himself bear a part in their afflictions! He weeps with those that weep, and turns at last their tears into joy.* * *Happy, O dearest JESU, are we, when Thou comest to meet us, and with Thy Holy presence comfort our sorrows. Teach us, Thou only Master of all true Knowledge, and only Enabler to perform what we know! teach us with a prudent Charity to bring Others to thee; and, when our selves are call'd, to rise quickly and obey Thee.* * *Happy, O*——

Lesson 199.

JESUS therefore, again groaning in Himself, comes to the Grave, and it was a Cave, and a stone lay upon it. JESUS said, take away the stone. *Martha*, the Sister of him that was dead, says to him, Lord, by this time he stinks; for he has been dead four days. JESUS says to her, said I not to thee, that, if thou wilt believe, thou shalt see the Glory of God? Then they took away the stone. And JESUS lifting up his eyes said, Father, I thank Thee that Thou hast heard Me. And I knew Thou heareſt Me always; but, because of the people who stand by, I said it, that they may believe Thou hast sent Me. And, when he had thus spoken, He cryed with a loud voice, *Lazarus*, come forth. And immediately he that was dead came forth, bound hand and foot with Grave-cloaths; and his face was bound about with a Napkin. JESUS says to them, Loose him and let him go. Many therefore of the *Jews*, who came to *Mary* and *Martha*, and had seen the things which JESUS did, believed in him. But, some of them went to the Pharisees, and told them what things JESUS did.

Resp.

Resp. *Then, O my God, is the time for Thee to help, when every one else forsakes us: then is the time for thy Almighty hand to save, when our case is past hope of recovery.* * *Only let us, then, believe; and we shall see the Glory of God. If the relief we need be conducive to our Good, He'l rather do a Miracle, which He can do, then break His word, which He cannot.* * *Only let us*——

Lesson 200.

The Chief Priests and the Pharisees therefore gathered a Council, and said, What do we? for this Man works many Miracles. If we let Him thus alone, all will believe on Him: and the *Romans* will come, and take away both our place and Nation. But one of them, named *Caiaphas*, being the High-priest of that year, said to them, You know nothing, nor consider that 'tis expedient for you one man should dye for the people, and the whole Nation perish not. And this spake he, not of himself; but, being High-priest that year, he prophesied that JESUS should dye for that Nation; and not for that Nation only, but that He should gather together in one the Children

dren of God who were ſcatter'd abroad. From that day, therefore, they devis'd to put him to death.

Resp. *'Twas not expedient only (for, that's too cold a word) but abſolutely neceſſary that One ſhould dye for the people, and not the whole world periſh.* * *And Thou, O Holy JESU! with Thy Heroick Charity, undertook'ſt this task. None can have greater love, Thy ſelf haſt ſaid, then to dye for his Friends, what is it then to dye for Enemies, to dye even for thoſe who put him to death?* * *And Thou, O* ——

Leſſon 201.

JESUS, therefore, walked no more openly among the *Jews*, but went thence to a Countrey near the Wilderneſs, into a City called *Ephraim*; and there continued with His Diſciples. And the *Jews Paſſover* was nigh at hand; and many went out of the Countrey up to *Jeruſalem* before the *Paſſover*, to purify themſelves. Then ſought they for JESUS, and ſpake among themſelves, as they ſtood in the Temple, What think you; for He is not come to the Feaſt? Now, both the Chief Prieſts and Pha-

riſees

rifees had given command, that, if any man knew where He was, he ſhould tell; that they might apprehend Him. And it came to paſs, when the days were come that He ſhould be received up, He ſtedfaſtly ſet His face to go to *Jeruſalem*, and ſent Meſſengers before Him, who, going, entred into a City of the *Samaritans* to prepare for Him. But, they received Him not; becauſe His face was as if He would go to *Jeruſalem*: Which when His Diſciples, *James* and *John*, ſaw, they ſaid, Lord, wilt Thou that we command that fire diſcend from Heaven and conſume them? But He, turning Himſelf rebuk'd them, ſaying, You know not of what ſpirit you are; the Son of Man came not to deſtroy Souls but to ſave. And they went into another Town.

Reſp. *My Soul, correct at firſt thoſe ſudden heats of anger, before they riſe up to diſcompoſe Thy ſelf, before they boyl over to ruine thy Neighbour.* ✝ *Remember, thy meek and patient Redeemer came not to deſtroy, but to ſave. If thy Enemies perſecute thee, ſeek prudently to avoid them; if thy friends reject thee, go quietly from them: whatever befalls thee*

ſtudy

*study not revenge; but overcome, if thou canst their Evil with Good, * Remember, thy——.*

Lesson 202.

And they were in the way going up to *Jerusalem*: and JESUS went before them, and they were amaz'd; and as they follow'd, were afraid. And taking again the Twelve Disciples apart, He began to tell them what things should happen to Him; and said to them, Behold, we go up to *Jerusalem*; and all things that are written by the Prophets concerning the Son of Man, shall be accomplished. For, He shall be delivered to the Chief Priest, and to the Scribes, and to the Elders; and they shall condemn Him to death, and deliver Him to the Gentiles, to be mocked, and scourged, and crucified: And they shall mock Him, and spit upon Him, and scourge Him, and kill Him; and the third day, He shall rise again. And they understood none of these things: and this saying was hid from them, neither understood they the things that were spoken.

Resp. *Whither so fast, O my sweetest Saviour!*

viour! whither dost Thou go with so unusual a swiftness? canst thou make haste to that ingrateful Jerusalem, *where Thou knowest what dangers attend Thee, and how many Enemies conspire against Thee? *I have a life to lay down for the world, and am in pain till I finish its Redemption. 'Tis true, dear Lord, and all our Souls are concerned in Thy Charity; but, why wilt Thou leave Thy Disciples before they understand Thee? why run into the midst of Thine Enemies before they compell Thee? * I have a——*

Lesson 203.

Then came to Him the Mother of *Zebidee*'s Children with her Sons, adoring and desiring something of Him: who said to her, What wilt thou? she saith, Grant that these my two Sons may sit, one on thy right hand, and the other on thy left, in Thy Kingdom. And *James* and *John* the Sons of *Zebidee*, came to Him, saying, Master, we would that whatever we shall ask Thou do it for us. And He said to them, What would you that I do for you? And they said, Grant us that we may sit, one on Thy right hand, and the other on Thy left, in Thy

Thy Glory. JESUS, answering, said to them, You know not what you ask: are you able to drink the cup that I shall drink, or to be baptized with the Baptism that I am baptized with? They said to Him, We are able. Then JESUS said to them, you shall drink indeed the cup that I drink, and be baptized with the Baptism that I am baptized with: But to sit on my right hand, or on my left, is not mine to give you; but them for whom it is prepared by my Father. And, when the Ten heard it they were moved with indignation against the two Brethren. But, JESUS called them to Him, and said, You know the Princes of the Gentiles have Dominion over them, and the greater ones exercise power upon them. It shall not be so among you: but, whoever will be the greater among you let him be your Minister; and whoever of you will be the chiefest among you shall be servant of all. For, even the Son of Man came not to be ministred to, but to minister; and to give His life a Redemption for many.

Resp.

How does Ambition blind our eyes! Is this a time to talk of Thrones; just now, whenever Lord was telling them His Passion? are these fit words to petition a King, we will that Thou give us whatever we ask? First humble your selves to carry His Cross, and then He'll exalt you to wear His Crown. Let us not strive to be preferred our selves; nor repine at those who are advanced above us: if they govern well, they must be our servants, and watch and study our felicity; while we enjoy the sweetness of a private life, obey and are happy.

* First——

Lesson 204.

And JESUS entring into *Jericho*, passed through: and behold a man, named *Zacheus*, who was Chief among the Publicans, and rich. And he sought to see JESUS who He was; and could not for the Multitude, because he was little of stature, And, running before, he climb'd up into a Sycamore-tree to see Him: for, He was to pass that way. And when JESUS came to the place, looking up He saw Him, and said to Him, *Zacheus*, come quickly down; for to day I must abide

abide at thy house. And, making haſ
he came down and received Him joyfull
And when they saw it, they all murmu
ed, saying, He had turned in to a ma
that was a sinner. But, *Zacheus*, stand
ing, said to our Lord, Behold, Lord
half of my goods I give to the poor
and, if I have defrauded any ma
of any thing, I restore him four fold
JESUS said to him, This day Salvatio
is come to this house, because he al
is the Son of *Abraham*. For, the Son o
Man is come to seek and to save tha
which was lost.

Resp. *Be not discouraged at thy natural in
firmities, but strive to correct them b
the arts of Grace: Let but thy mercifu
Lord see thy good affection, * And H
immediately will look upon thee and ow
thee, and graciously invite Himself to b
thy guest, and bring along with Hi
Peace and Salvation. Redeem thy sin
with Alms, and satisfie thy trespasses wit
a generous restitution: be but concern'd
in earnest that to day thou art to entertai
thy Lord, * And He immediately—*

Lesson 205.

As they heard these things, He added, and spake a Parable; because He was nigh *Jerusalem*, and because they thought the Kingdom of God should immediately be manifested. He said, therefore, A certain Noble-man went into a far Countrey to take for himself a Kingdom, and return. And he called his ten servants and delivered them ten pounds, and said to them, Negotiate till I come. But his Citizens hated him, and sent a Messenger after him, saying, We will not have this man Reign over us. And it came to pass, when he was returned, having received the Kingdom, he commanded these servants to be called, to whom he had given the Mony; that he might know how much every one had gain'd by trading. Then came the first, saying, Lord, thy pound has gained ten pounds. And he said to him, Well done thou good servant: because thou hast been faithful in a little, thou shalt have power over ten Cities. And the second came, saying, Lord, thy pound has made five pounds. And he said to him, Be thou also over five Cities. And another came, saying.

Lord,

Lord, behold here is thy pound, whic
have kept laid up in a Napkin. Fo
fear'd thee, becauſe thou art an auſt
man: thou takeſt up what thou la
not down, and reapſt what thou di
not ſow. He ſaith to him; Out of th
own mouth will I judge thee, thou wi
ed ſervant. Thou kneweſt I was an
ſtere man, taking up what I laid n
down, and reaping what I did not ſo
Wherefore then gav'ſt not thou my M
ny into the Bank; that at my comin
might have required mine own wi
uſury? And he ſaid to them that ſto
by, Take from him the pound, and gi
it him that has ten pounds. And they ſa
to him, Lord, he has ten pounds. Bu
I ſay to you, that to every one who h
ſhall be given, and he ſhall abound: a
from him that has not even that he h
ſhall be taken away from him. But,
for thoſe my Enemies who would n
I ſhould Reign over them, bri
them hither, and ſlay them before m
And, when He had thus ſpoken, h
went before, aſcending up to *Je*
ſalem.

Re

Resp. *My Soul, look well into thyself, and see what thy Lord has given thee; and humbly adore Him for all his blessings, and diligently improve them to thy utmost capacity. * For infallibly He will return, and call thee to account; and judge all the world according to their Works. Take heed of accusing His Justice, when thine own false heart has betrayed thee to a foolish life: take heed of becoming bold in thy sins, and breaking off sullenly all correspondence with God; lest He treat thee as his Enemy, and banish thee for ever from His presence. For, infallibly*——

Lesson 206.

And, as He went out of *Jerico*, with His Disciples, and a great number of people, blind *Bartimeus* sat by the high way, begging: and, when he heard the Multitude passing by, he asked what this should be. And, when he heard that it was JESUS of *Nazareth*, he began to cry out and say, JESUS thou Son of *David*, have Mercy on me. And those that went before rebuked him, and many charged him that he should hold his peace; but he cryed the more a great

deal,

deal, Thou Son of *David* have Mer
on me. And JESUS ſtood ſtill, a
commanded him to be called, and broug
to Him. And they call the blind ma
ſaying to him, Be of good comfort, ri
He calls thee: Who, caſting off his Ga
ment, leapt up and came to Him. An
when he came near, JESUS asked hi
ſaying, What wilt thou I ſhould do
thee? The blind man ſaid, Lord, th
I might ſee. And JESUS ſaid to hi
Look up, go thy way, thy faith has ma
thee whole. And immediately he ſa
and followed JESUS in the way, magn
fying God, And, all the people, as th
ſaw it, gave praiſe to God.

Reſp. *Thus, of our ſelves, alas, we are po*
and blind, and ſeek in vain for comfo
among the Creatures; while they pa
away and leave us in our miſery, an
often worſe, are themſelves the imp
diments of our relief. * *JESU, Tho*
Son of David, *have Mercy on us! Perm*
not any looſe Companions to divert us fro
Thee, nor the noiſe of the world to drow
our Prayers: but, let us lay faſt hold o
every good opportunity, and ſo much th
more, cry aloud to Thee. * *JESU, Thou*——

Leſſo

Lesson 207.

Then JESUS, six days before the *Pass-*
over, came to *Bethany*; when *Lazarus*
had been dead, whom JESUS raised a-
gain. There they made him a Supper,
in the house of *Simon* the Leper: and
Martha serv'd; but, *Lazarus* was one of
those that sat at Table with Him. Then
Mary took a pound of very precious *Spike-*
nard, and anointed the feet of JESUS,
and wiped them with her hair; and brake
the Box, and poured it on His head, as
He sat at meat: and the house was fill'd
with the Odour of the Oyntment. Then
one of His Disciples (*Judas Iscariot*,
who was to betray Him) said, Why
was not this Oyntment sold for three
hundred pence, and given to the poor?
and they murmured against her. This
he said, not that he cared for the Poor;
but becaufe he was a thief, and, ha-
ving the purse, carryed what was put
therein.

Resp. *Never, O Lord, let us murmur at*
what's bestowed on Thee by others; nor
be discouraged when they censure us for
what we bestow on Thee our selves.
Thou gavest us all we have, 'tis fit we

restore Thee some part of Thine own. Neve
let us envy the good Works of Others, no
seek presences to undervalue their merit
Let us not use Religion as a cloak of in
quity, nor offer our God only that whic
costs us nothing. * *Thou gavest*——

Lesson 208.

When JESUS understood it, He sai
to them, Why trouble you this Woman
Let her alone; she hath wrought a goo
Work upon Me: for, the Poor you hav
always with you, and whenever you wi
you may do good to them; but Me yo
have not always. She has done wha
she could; for, pouring this Oyntmen
on My body, she has anticipated its a
nointing for My Burial; Verily I say t
you, Wherever this Gospel shall b
Preached throughout the whole world
this also that she has done shall be tol
for a memorial of her. Much people o
the *Jews*, therefore, knew that He wa
there; and they came, not for JESU
sake only, but that they might see *La*
zarus, whom He had raised from th
dead. But, the chief Priests consulte
to kill *Lazarus* too: because, by reaso
of him, many of the *Jews* went awa
and believed in JESUS.

Resp

so. And may those precious Odours, O Holy Magdalene! *still embalm thy name, and spread their sweet perfumes over all the world, and draw us after thee to the feet of our Lord.* *He has forgiven us many sins, as well as thee: O could we love Him as much as thou! Pray for us, O thou chast and generous Lover! that, in the midst of all contradictions, we may still go on and thoroughly perfect what we have well begun; not doubting but our Gracious Lord will defend and reward us.* * He has——

Lesson 209.

And, the next day, when they drew ght *Jerusalem*, and were come to *Beth-*ge and *Bethany*, at the Mount, called ves, JESUS sent two of His Disciples, laid to them, Go into the Village t against you; and, as soon as you entered into it, you shall find an Ass a colt tyed, whereon yet never man , loose them, and bring them hither. if any one ask you, Why do you ? Say, Because our Lord has need of ; and straightway he will let them All this was done, that it might fulfilled which was spoken by the Pro-

phet, saying, Tell the Daughter of *Si*
Behold thy King comes to thee me
sitting on an Ass, and a Colt, the F
of her that is used to the Yoak. A
the Disciples went, and found the C
tyed by the dore without, in a pl
where two ways met; and they lo
him. And, while they were loos
the Colt, the owners thereof said
them, Why loose you the Colt? A
they, as JESUS had commanded, t
to them, Our Lord has need of hi
and they left him to them. And t
brought the Ass and the Colt to JES
and cast their Garments upon the C
and set JESUS thereon, as it is writt
Fear not Daughter of *Sion*, behold
King comes, sitting on an Asses C
These things His Disciples underst
not at the first: but, when JESUS w
glorified, then they remembred that th
things were written of Him, and t
they had done these things to Him.

Resp. *O Glorious King of Heaven*
Earth! how dost Thou humble Thy
even in the day of Thy triumph; to ri
like a mean poor man, on an Ass, a B
of the Yoak and burden! * *Blush n*

my Soul, at thine own pride, and be confounded at thy vain curiosity. Thy Lord might have called the Cherubims to bear Him on their Wings, and dazled with their brightness the Eyes of the beholders: but, he chose to enter as the Prince of Meekness, on a Beast of the lowest value, and that too none of his own. Blush now———

Lesson 210.

And, as He went, a very great Multitude spread their Garments in the way: others cut down Branches from the trees, and strewed them in the way. And much people that were come to the Feast, when they heard that JESUS was coming to *Jerusalem*, took branches of Palm-trees, and went forth to meet Him. And, when He was come nigh, even now at the discent of Mount *Olivet*, the whole Multitude of the Disciples began to rejoyce, and praise God with a loud Voice, for all the mighty works they had seen, saying, Blessed is He that comes King in the Name of our Lord; Peace in Heaven, and Glory on high. And, the Multitude that went before, and that followed after, cryed, saying, *Hosanna* to the Son

of *David*, blessed be He that comes
the Name of our Lord, the King
Israel; blessed be the Kingdom of
Father *David* that now is coming;
sanna in the Highest: And the peo
that were with Him when He called
zarus out of the Grave, and raised H
from the dead, bare witness: For wh
cause, a Multitude, who heard He
done this Miracle, came forth also
meet Him. The Pharisees said amo
themselves, Do you see, we prevail
thing? behold, the whole world is go
after Him. And, some of the Phari
from among the Multitude said to Hi
Master, rebuke thy Disciples. To wh
He answered, I tell you that, if th
should hold their peace, the stones wo
cry out.

Resp. *Come, let us joyn our Voices w*
this pious Multitude, and sing Hosan
to the Son of David: *Come, let us ra*
our Musick to a loftier Key, and si
Hosanna *to the Son of God.* * *Bles*
is He that comes in the Name of o
Lord; Hosanna *in the Highest: Bles*
is He that comes, for He is our Lor
Hosanna *in the Highest. Let the Envio*
murm

murmur at our holy mirth, and the Proud forbid our Hymns of Joy: He has sav'd us from death, and we will praise his mercy; He has delivered us from Hell, and we will sing aloud. * *Blessed*——

Lesson 211.

And, as He drew near, He beheld the City and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things that belong to thy peace! but now they are hid from thine Eyes. For, the days shall come upon thee, that thine Enemies shall cast a trench about thee, and compass thee round, and straighten thee on every side, and beat thee flat to the ground, and thy Children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy Visitation.

Resp. *Can there be Bowels more tender then these: and that towards a City which so spightfully had rejected Him? Can there be words more expressive of Compassion: and that for a people which in five days will crucify Him.* * *O* Jerusalem, Jerusalem! *weep for thy self, and for thy Children. How often would thy Lord*

have gathered thee together, as a He gathers her Chickens under her Wings and thou wouldst not! but, now thy da is past, and the darkneſs of the nigh fallen upon thee, and the ways of peac hidden from thine Eyes. *O Jeruſalem--

Leſſon 212.

And, when He was come int *Jeruſalem*, all the City was moved, ſay ing, Who is this? And the Multitud ſaid, This is JESUS the Prophet from *Nazareth*, of *Galilee*. And JESUS went into the Temple of God, and began to caſt out them that ſold therein and them that bought, and overthrew the Tables of the Bankers, and the ſeats of them that ſold Doves; and he ſuffered not that any man ſhould carry any Veſſel through the Temple. And He taught them, ſaying, is it not written, My houſe ſhall be called a houſe of Prayer to all Nations? but, you have made it a den of Thieves. Which when the Chief Prieſts and Scribes had heard, they ſought how they might deſtroy Him: for, they fear'd Him; becauſe the whole people were in admiration of His Doctrine: the blind and the lame came to Him in the

the Temple, and He healed them. And, when the Chief Priests and Scribes saw the wonderful things that He did, and the Children crying in the Temple, and saying, *Hosanna* to the Son of *David*, they had indignation, and said to Him, Heareſt Thou what theſe say? And JESUS says to them, Yes; have you never read, Out of the mouths of Babes and Sucklings Thou haſt perfected praiſe.

Reſp. *Lord, when we come to thy Holy Temple let us leave behind us our bargains and our buſineſs, and carry nothing thither but adorations for Thy Majeſty, and prayers for our neceſſities.* * *Thou who didſt open the mouths of little Children to praiſe Thee, enable the weakneſs of us Thy Servants to obey Thee. We are our ſelves Thy Temples, too, and ſhould be Conſecrated intirely to Thy Service: Enter, O Gracious JESU! into our hearts, and thoroughly purge us from all our impieties.* * *Thou who*——

Lesson 213.

And there were certain *Gentiles* among them that came up to Worship on the Feast day. They came, therefore, to *Philip*, which was of *Bethsaida* of *Galilee*; and, desired him, saying, Sir, we would see JESUS. *Philip* comes and tells *Andrew*, and again, *Andrew* and *Philip* told JESUS. And JESUS answered them, saying, The hour is come that the Son of Man should be glorifyed. Verily, verily I say to you, Except a Corn of Wheat fall into the ground and die, it abides alone, but, if it die, it brings forth much fruit. He that loves his life shall lose it, and he that hates his life in this world shall keep it to Eternal Life. If any man serve Me, let him follow Me, and where I am there shall also My servant be: if any man serve Me, him will My Father honour.

Resp. *when, O my dear Redeemer! shall I only esteem Thee, and value nothing but my hope to see Thee? when shall I grow impatient of this world, out of an eager desire to be with Thee in the Other? Then, and not till then, will my Soul be satisfyed, when I shall see my* JESUS *in*

in His Glory. I see Thee here represented in thy Pictures, but they are not Thy self; I see Thy self in the B. Sacrament; but cover'd with a Veil: When, O my God! shall I behold Thee face to face, and know Thee as I am known. † Then, and——

Lesson 214.

Now is My Soul troubled, and what shall I say? Father, save Me from this hour: but, for this cause came I to this hour. Father! glorify Thy Name. Then came there a Voice from Heaven, *I both have Glorified it, and will Glorifie it again.* The people, therefore, that stood by and heard, said, it thundred: others said, an Angel spake to Him. JESUS answered and said, This Voice came not because of Me, but for your sakes. Now is the Judgment of the World: now shall the Prince of this World be cast out. And I, if I be lifted up from the Earth, will draw all to My self. This He said, signifying what death He should die. The people answer Him, We have heard out of the Law that Christ abides for ever: and how sayst Thou, The Son of Man must be lifted up?

up? Who is this Son of Man? The JESUS said to them, Yet a little while the Light with you: walk while you have the Light, least darkness come upon you; for, he that walks in darkness knows not whither he goes: While you have Light, believe in the Light; that you may be the Children of Light. These things spake JESUS, and departed and hid Himself from them.

Resp. *Lord, Thou hast said it; make good Thy Word: We have performed the said Condition Thou so gently expressest, by lifting Thee up on the Cross; perform Thou Thine, by drawing us all to Thee. * That we may Glorifie Thee, and be Glorified by Thee. Let us no longer be affected to the World which thou hast condemned; nor subject to the Prince of darkness, whom thou hast overcome: but while the Light is with us, let us walk in it.* * That we——

Lesson 215.

But, though He had done so many Miracles before them, yet they believed not in Him: that the saying of *Esay* the Prophet, might be fulfilled which he spake, Lord! who has believed our re-

port?

port? and to whom has the arm of our Lord bin revealed? Therefore they could not believe, because *Esay* said again, He has blinded their Eyes, and hardned their Heart; that they might not see with their Eyes, nor understand with their Heart, and be converted, and I heal them. These things said *Esay*, when he saw His Glory and spake of Him. Nevertheless, even among the Chief Rulers many believed in Him; but, because of the Pharisees, they did not confess Him, lest they should be put out of the Synagogue: For, they loved the glory of Men more then the Glory of God.

Resp, *Lord, in Thy hands are all our lots, and on Thee depends our Time and our Eternity: O govern mercifully the Souls of the Redeemed; and, though we sometimes resist Thy Grace, yet take it not from us. * Open Thou our Eyes, and soften our Hearts; that we may turn to Thee and be healed. Let us not wilfully refuse to believe Thee, lest Thou give us over to a reprobate sense: let us not fear to confess Thee before men, lest Thou deny us before Thy Father who is in Heaven. * Open.*——

Lesson

Lesson 216.

And JESUS spoke aloud, and said, He that believes in Me, believes not in Me, but in Him that sent Me; and he that sees Me, sees Him that sent Me. I am come a Light into the World, that whoever believes in Me, may not remain in darkness. And, if any one hear My words and keep them not, I do not judge him: for, I came not to judge the World, but to save the World. He that despises Me and receives not My Words, has one that judges him: the Word I have spoken, that shall judge him at the last day. For, I have not spoken of My self; but the Father, who sent Me, gave Me a Commandment what I should say and what I should speak: and I know His Commandment is Life Everlasting. The things, therefore, I speak, as the Father said to Me, so I speak. And, when He had looked round about upon all, it being now Evening He went forth: and, leaving them, departed out of the City into *Bethany*, with the Twelve; and remained there.

Resp.

Resp. *How ready is our Gracious Lord to reward! how unwilling to condemn! If any believe, they shall not dwell in darkness; if any offend, I do not judge them: * For, I came not to judge the World, but to save it. Yet, let the bold Impenitent know, their sins shall not escape for ever. The Words I have spoken shall condemn them at the last day, though My Mercy now forbear them. * For, I——*

Lesson 217.

And, the next morning when they came out of *Bethany*, as He returned into the City, He was hungry, and seeing a Fig-tree afar off, by the way-side, having leaves, He came to it; if happily He might find any thing thereon. And when He came to it, He found nothing, but leaves only: for, it was not a time of Figs. And JESUS answering, said to it, Let no Fruit grow on thee henceforward for ever. And the Disciples heard it. And presently the Fig-tree withered away. And they came to *Jerusalem*: and JESUS was dayly teaching in the Temple. But, the Chief Priests and Scribes, and the Princes of the people sought to destroy Him, and could not find

find what to do to Him; for, all th
people were in ſuſpence, hearing Him
And, when it was Evening, they wen
out of the City: and, as they paſſed b
in the Morning, they ſaw the Fig-tre
dryed up from the roots.

Reſp. *Good God! will none in the City where He ſpent the day, invite Him t their houſe? will none in the Countrey where He had wrought ſo many Miracles relieve His hunger? * O ſtrange ingra titude of man! O admirable meekneſ and forbearance of God! while the neglect their duty to Him, He forgets no His Providence over them; but, by wiſe and merciful juſtice, condemns fruitleſs tree, to ſerve as a warning t an unprofitable people. * O ſtrange—*

Leſſon 218.

And, when the Diſciples ſaw it, they marvelled, ſaying, How ſoon is the Fig-tree withered away! And *Peter*, remem-bring, ſaid to Him, Maſter, behold, th Fig-tree which thou curſedſt, is withered away. And JESUS, anſwering, ſays to them, Have faith in God: for, Verily I ſay to you, If you have faith and ſtagger not, you ſhall not only do thus to a Fig-

tree

ree: but, whoever ſhall ſay to this Mountain, be thou removed and caſt into the Sea, and ſhall not doubt in his heart, but believe that what he ſays ſhall come to paſs; it ſhall be done for him. Therefore I ſay to you, what things ſoever you deſire when you pray, believe you ſhall receive, and they ſhall come to you. And, when you ſtand to pray, if you have ought againſt any man, forgive him; that your Father alſo, who is in Heaven, may forgive you your ſins. But, if you will not forgive, neither will your Father, who is in Heaven, forgive you your ſins.

Reſp. *By prayer the living have been ſaved from death, and the dead reſtored to life: by prayer the mouths of wild beaſts have been ſtopt, and the violence of fire turned into refreſhment.* * *Fear not, my Soul! our God at laſt will hear us; He has faithfully promiſed, and cannot break His word. All He requires are theſe fair and eaſie Conditions; we muſt pardon Others, if we pray Him to pardon us; we muſt wholly rely on Him, if we mean He ſhall comfort us.* * *Fear not*——

Leſſon

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Resp. *when, O my dear Redeemer! shall I only esteem Thee, and value nothing but my hope to see Thee? when shall I grow impatient of this world, out of a eager desire to be with Thee in the Other* * *Then, and not till then, will my Soul be satisfyed, when I shall see my* JESUS

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Lesson 2 Day.

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Lesson

Lesson 216.

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*Resp. By prayer the living have been saved from death, and the dead restored to life: by prayer the mouths of wild beasts have been stopt, and the violence of fire turned into refreshment. * Fear not, my Soul! our God at last will hear us; He has faithfully promised, and cannot break His Word. All He requires are these fair and easie Conditions; we must pardon Others, if we pray Him to pardon us; we must wholly rely on Him, if we mean He shall comfort us. * Fear not——*

Lesson

Lesson 219.

And they came again to *Jerusalem*. And it came to pass, that in one of the days, when He was come into the Temple, and walked in it, while He taught the people, and preacht the Gospel, the Chief Priests, and the Scribes, and the Elders of the people gathered about Him, and spake to Him, saying, Tell us by what authority dost Thou these things? and who is He that gave Thee this authority? And JESUS, answering said to them, I also will ask you one word; which if you tell Me, I will likewise tell you by what authority I do these things. The Baptism of *John*, whence was it? from Heaven, or of men? answer Me. And they reasoned among themselves, saying, If we say, from Heaven, He will say, Why did you not then believe Him? But, if we say, Of Men, we fear the Multitude; all the people will stone us: for, they held for certain that *John* was truly a Prophet. And, they answered and said to JESUS, We cannot tell. And JESUS said to them, neither tell I you by what authority I do these things.

Re

Resp. *Thus, O my Gracious Lord! Thou bestowest thy time and labour on a froward Generation; that study nothing but to escape Thy pressing arguments, and shuffle off the truth when they see it convinces them. * Deliver us, O God, from debasing our reason to serve our passion, and from abusing Both to defend our wickedness. They could no longer object against Thy Doctrine, and now they quarrel at Thy Authority; they'l not believe Thy Miracles, unless they see Thy Commission; they'l not accept of Salvation, unless Thou tellest who sent Thee to save them.* * *Deliver us.*——

Lesson 220.

And JESUS began to speak to them by Parables: But, what think you? A certain man had two Sons: and he came to the first and said, Son, go and work to day in my Vineyard; but, he answering, said, I will not; yet, afterward, repented and went. And he came to the second, and said likewise: and he answered, I go Sir; and went not. Which of the two did the Will of his Father? They say to him, The first. JESUS answered, Verily I say to you, The Publicans and

and Harlots, shall go into the Kingdom of God, before you. For, *John* came to you in the way of Justice, and you believed him not; but, the Publicans and Harlots believed him: And you, when you had seen, repented not afterward, that you might believe him.

Resp. *Wo to the Proud, that know their Masters will, and do it not: Wo to the Hypocrites, that profess with their lips, and mean quite contrary in their hearts.* * *They shall be beaten with many stripes.* *'Tis not, O Lord, to encourage a life of sense; but strongly to reprove the sins of the Spirit: 'tis not to say, the Impenitent can be saved; but, that some kind of sinners cannot easily repent.* * *They—*

Lesson 221.

Then began He to say to the people, Hear another Parable. There was a certain Housholder, who planted a Vineyard, and hedged it round about, and digged a Wine-press in it, and built a Tower; and let it out to Husbandmen, and went into a far Countrey for a long time. And, when the season of Fruit drew near, he sent a servant, that he might

might receive from the Husbandman of the fruit of the Vineyard. But, the Husbandmen caught him and beat him, and sent him away empty. And, again, he sent to them another servant: and they beat him also, and cast stones at him, and wounded him in the head, and treated him shamefully; and sent him away empty. And again, he sent a third: and they wounded him also, and cast him out, and killed him. Again, he sent many other servants, more then the first, and they did to them in like manner, beating some, and killing some.

Resp. *O the indulgent Providence of our God! how many ways has He contrived to save us! how many Messengers has He sent to instruct our ignorance! how many Embassadors to reclaim us to our duty! * What could an infinite Power and Goodness do, that He has not done! what could the vilest ingratitude do, that we have not done! Sometimes He sends a Blessing to invite our love, and we abuse it into pride and wantonness; Sometimes a Cross to check our vanity, and we turn it into murmuring and disobedience.*

** What could——*

Lesson

Lesson 222.

Then said the Lord of the Vineyard, What shall I do? I will send my beloved Son; perhaps, when they see him, they will have respect. Having yet, therefore, one Son, his welbeloved, He sent him also last to them. But, when these Husbandmen saw the Son, they said among themselves, This is the Heir; come, let us kill him, that the Inheritance may be ours. And they caught him, and cast him out of the Vineyard, and killed him. When the Lord, therefore of the Vineyard comes, what will he do to those Husbandmen? They say to Him, He will miserably destroy those wicked men, and let out his Vineyard to other Husbandmen, who may render him the Fruits in their seasons.

Resp. *Good God! how tenderly dost Thou consult to preserve us wretches! how kindly resolve to send even Thine own, Thine only, Thy beloved Son to redeem us? This is our Lords doing, and 'tis marvelous in our Eyes. But, O! how did our graceless world entertain Him then? and how does it now? yet still He continues His correspondence with us, and daily*

daily comes to meet us on His Holy Altars.
* *This is* ——

Lesson 223.

JESUS says to them, He shall come
d destroy those Husbandmen, and
ve the Vineyard to others. Which
hen they heard, they said, God forbid:
t He, looking on them, said, What is
is, then, that is written, The stone
hich the Builders rejected, the same is
come the head of the corner? This is
e Lords doing, and it is marvellous in
r Eyes. Therefore I say to you, the
ingdom of God shall be taken from you,
d given to a Nation bringing forth the
uits thereof. And, who ever shall
ll on this stone shall be broken: but,
whomsoever it shall fall, it will grind
m to powder. And, when the Chief
iests and the Scribes and Pharises had
ard His Parables, they knew that He
ake this Parable to them: and they
ught the same hour to lay hands on
im, but they feared the people; because
ey held him for a Prophet.

esp. *Such is the blindness of self-love: we easily judge aright, while we think the case is another's; but, instantly change*

change our Votes, when we see it concer
our selves. * *Pardon us, O Gracio*
God! and make us fear our sins, left w
feel Thy punishments. We confess o
past unworthiness, we confess thy lo
forbearance: take not, O Lord, T
Kingdom from us; but convert us int
Nation fruitful in good Works. * *Pard*
us——!

Lesson 224.

And JESUS spake to them aga
in Parables, and said, The Kingdo
of Heaven is like a certain King, wh
made a Marriage for his Son: and se
his servants to call them that were i
vited to the Wedding; and they wou
not come. Again, he sent other servant
saying, Tell them who are invited, B
hold, I have prepared my dinner: m
Beeves and my Fatlings are killed; and a
things are ready: come to the Marriag
But, they neglected and went their way
One to his Farm, another to his Me
chandize: and the rest took his servant
and, spightfully treating them, murde
ed them. But, when the King heard o
it, he was angry; and sent his Arm
and destroyed those murderers, and burn

p their City. Then ſais he to his ſer-
ants, The Wedding indeed is ready, but
hey who were bidden were not worthy:
Go therfore into the High-ways, and as
many as you ſhall find call to the Mar-
iage. And his ſervants, going out to
he ways, gather'd together all they
ound, bad and good. And the Wedding
was furniſh'd with gueſts. And the King
ame in to ſee the gueſts; and ſaw there
man who had not on a Wedding gar-
ent: and he ſays to him, Freind, how
ameſt thou in hither, not having a
Wedding garment? But he was ſpeechleſs.
hen ſaid the King to the waiters, Bind
im hand and foot, and caſt him into
tter darkneſs; there ſhall be weeping
nd gnaſhing of teeth, for many are
alled, but few elect.

Reſp. *So thou invit'ſt us ſtill, and ſo we ſtill neglect; Thou invit'ſt us to the pleaſures of a virtuous life, and the continuall feaſt of a good conſcience, Thou provid'ſt us a heavenly banquet and mak'ſt thy Son himſelf our delicious entertainment. * O cloath us, gracious Lord, with the Wedding garment of charity to Thee and one another, that we*

*may enter with joy into the Marriage Chamber, and sit down happy Guests Thy Kingdom for ever. Let us n trifle away our time in wandring up a down, nor prefer a petty interest bef thy glorious rewards: lest we be co founded when our King shall come Majesty, and command the unprepar'd in chains and darkness. *O—*

Lesson 225.

Then the Pharisees, leaving Hi went away, and consulted to trap Hi in his speech. And watching Him, th sent forth spyes who should feign ther selves just men (certain of the Pharise their Disciples, with the *Herodians*) catch Him in his words: that they mig deliver him to the power and authori of the Governor. And, when they we come, askt Him, saying; Master, w know Thou art a true speaker, th Thou sayest and teachest rightly, a careſt for no man: for Thou lookest n on the person of men, but, teachest t way of God in truth. Tell us, therefo what is thy opinion, Is it lawfull to gi Tribute to *Cesar*, or shall we not giv But JESUS, knowing their wickedne

sa

d to them, Why tempt you Me, you pocrites? ſhew me the Tribute-mony, t I may ſee it. And they brought m a penny. And He ſays to them, oſe image and ſuperſcription is this? they anſwered, *Ceſar's*. Then JESUS d to them, Render, therefore, to *Ceſar* the things that are *Ceſar's*, and God the things that are Gods. And, aring this, they marvelled at Him, and ld not take hold of his words before e people; but held their peace, and, ving Him, went their way.

ſp. *So may the malice of Man be ſtill confounded by the wiſdom of God; and the conſpiracys of Hypocrites, that regard neither God nor man, be ſeverely reveng'd by both.* * *Render to* Ceſars *the things that are* Ceſar's, *and to God the things that are Gods. Maſter, we know Thou art Truth it ſelf; and hope, by Thine own argument, ſince we are made after Thy Image, and wear Thy ſuperſcription, we belong to Thee.* * *Render to*——

Leſſon 226.

That day came to him certain of the dducees, who deny there is any Reſur-ction; and asked Him, ſaying, Maſter,

Moſes, wrote to us, If any man d
leaving his wife behind him, and
children; that his Brother ſhould mar
her, and raiſe up ſeed to his Broth
Now, there were with us ſeven brethre
and the firſt married a wife, and dy
without iſſue: and the ſecond took h
and dyed childleſs: and the third to
her; and in the like manner all the ſeve
and left no ſeed, and dyed. Laſt of all
woman alſo dyed. In the Reſurrectio
therefore, whoſe wife ſhall ſhe be?
they all ſeven had her to wife. An
JESUS anſwering ſaid to them, Do y
not therefore err, not knowing the Sc
ptures, nor the power of God? F
when they ſhall riſe from the dead, t
ſhall neither marry, nor be married;
are as the Angels in Heaven. The c
dren of this world marry, and are gi
in marriage; but they who ſhall be co
ted worthy of that world and the
ſurrection from the dead ſhall neither
married nor take wives; nor can t
die any more; for they are equall to
Angels, and are the children of G
being the children of the Reſurrection

R

Resp. *O Blessed Answer! Thou hast opened the door of Heaven and givest us a glimpse of that glorious State: Thou hast taught us more in one short word, than all the learning of the World could reach. *We shall hereafter be as the Angels, perfectly know and fervently love, and possess the object of that knowledge and love for ever. Here, while immerst in flesh and blood, our thoughts are low, and our discourses dull, and our joyes restrainced to a few and petty instances. * We shall——*

Lesson 227.

But concerning the Resurrection of the dead, have you not read in the book of *Moses*, how in the Bush God spake to him, saying, I am the God of *Abraham*, and the God of *Isaac*, and the God of *Jacob*. Now, God is not the God of the dead, but of the living: for, all live to him. You, therefore, greatly err. Then certain of the *Scribes* answered, Master; Thou hast well said. And, the Multitude who heard, marvelled at his Doctrine.

Resp. *O glorious Jesu! we do admire thy Doctrine, and with all our votes applaud*

thy wisdom, that knew so clearly to con
vince a truth, by an argument so seem
ingly distant from the question. * *Nev*
man spake like Thee. O how incompar
bly dist Thou argue to confute those th
err'd; and patiently forbear to say th
err'd, till Thou hadst confuted them
and after all, with unprovoking wor
reprove and dismiss them. * *Never—*

Lesson 228.

But, the Pharisees, hearing that H
had put the Sadducees to silence, assem
bled themselves together. Then cam
one of the Scribes, a Doctor of Law
who had heard them reasoning togethe
& perceived He had answer'd them wel
and askt Him a question, tempting Him
Master, which is the great Command
ment in the Law? which is the fir
Commandment of all? And JESUS an
swer'd, The first of all the Command
ments is, Hear O *Israel*, the Lord th
God is one God: and thou shalt lov
the Lord thy God with all thy hear
and with all thy Soule, and with all th
minde, and with all thy strength. Thi
is the greatest and first Commandmen
And, the second is like to it, Thou shal

lov

love thy Neighbor as thy self. There is no other Commandment greater then these. On these two hang all the Law and the Prophets. And the Scribe said to Him, Master, thou hast said the truth: for, there is one God, and there is none other but He. And to love Him with all the heart, and with all the understanding, and with all the Soul, & with all the strength; and to love his Neighbor as him self; is more then all holocausts and Sacrifices. And, JESUS, seeing he had answered wisely, said to him, Thou art not far from the Kingdom of God.

Resp. *This, O my Soul, is the affection that sanctifieth us here, this the disposition that glorifies us hereafter; * To love our God and our Neighbor. The Law, and the Prophets, the Ghospel it self, and all holy Religion is nothing but a Method to teach us charity, nothing but an Art of practising this Lesson, *To love.*

Lesson 229.

And, the Pharisees being gathered together, JESUS askt them, as He taught in the Temple, saying, What thing you of *Christ*? whose Son is He? They say

to him, *David's*. And JESUS answer'd How say the Scribes that *Christ* is th Son of *David*? since *David* himself b the Holy-Ghost called Him *Lord*; saying in the book of *Psalms*, The Lord sai to my Lord, Sit thou on my right hand till I make thine enemies thy foot-stoo If *David* then call him *Lord*, how is h his Son? And no man was able to an swer him a word; neither durst any from that day ask him any more que stions. And a great multitude heard Hi gladly.

Resp. *Should'st Thou, O Lord, who know our guilty consciences, put us to the que stion, and ask severely, how we spen our time, and what return we mak for thy many blessings? * Not one of u were able to answer Thee a word. W call Thee Son of* David, *and Son o God; we call Thee the Lord of Lords and King of Kings: but should'st Thou demand, how our lives acknowledge Thee*

* *Not*———

Lesson 230.

Then spake JESUS to the multitude and to his Disciples, saying to them in his Doctrine, The Scribes and the Pha-

risees sit in *Moses*'s chair. All, therefore, whatever they say to you, observe and do: but, do not after their works; for, they say, and do not. For they bind heavy burthens and insupportables; and lay them on mens shoulders; but, with a finger of their own will not move them. But, they do all their works to be seen of men. Beware of the Scribes, who will walk in long Robes: for they make broad their Philacteries, and enlarge their fringes, & love salutations in the market-place, and the first chairs in the Synagogues, and the chief rooms at feasts, and to be called of men *Rabbi*: who devour widows houses, feigning long prayer. These shall receive greater damnation. But, be not called *Rabbi*; for, one is your Master, and all you are Brethren. And call no man your Father on earth; for, one is your Father, who is in Heaven. Neither be you called Masters; for, one is your Master, *Christ*. But, he that is greatest among you shall be your servant; and whoever that exalts himself shall be humbled; and he that shall humble himself shall be exalted.

Resp. *Not a Preacher in the World but will bid me be humble, though himself perhaps be proud; not one of them but will adviſe me to ſolid vertue, though poſſibly themſelves may practiſe hypocriſy. *What though they ſay and do not, let me follow my Lords Command, and do what they ſay. They are indewed with authority from God, they are directed by the aſſiſtance of the Holy Ghoſt, they are ſecured by the preſence of our Saviour. *What though——*

Leſſon 23.

And JESUS ſat over againſt the Treaſury, and beheld how the people caſt mony into the Treaſury: and many that were rich caſt in much. And He ſaw alſo a certain poor Widow puting in two mites, which is, a farthing. And, calling to him his Diſciples, he ſays to them, Verily this poor Widow has put more then they all into the Treaſury: for, all they have put in of their abundance; but, ſhe of her penury, has put in all that ſhe had, her whole livelyhood.

Resp. *Faith as a grain of Muſtard ſeed is enough to do miracles, and Charity in*

a cup of cold water is honour'd with the reward of a Prophet, and an offering of two mites prefered before all the Oblations of the rich. * *'Tis not how much we do, but how well. Blessed, o Lord, be thy gracious mercy, that thus regards our little performances; and requires no more of the least of thy servants, then thou enablest them to give.* * *'Tis not*——

Lesson 232.

And JESUS, departing from the Temple, went away: And as he went out, his Disciples came to him to shew him the buildings of the Temple. And some speaking how it was adorn'd with goodly stones and guifts, one of his Disciples said to him, Master, behold what stones and what buildings! And JESUS said to them, Do you see all these things? all these buildings? Verily I say to you, the dais will come when there shall not here be left one stone upon another, that shall not be thrown down.

Resp. *Let them go on and prosper in the World, let them raise their houses, and enrich their Families: the day will come when there shall not be left one stone upon another.* * *O* Jerusalem, *that art*

above

above the mother of us all! let me behold thy glorious Palaces, let me admire thy Buildings, not made with hands, eternal in the Heavens. All we see here are but as little lines of straw, and the petty Inhabitants busie about trifles: even the Temples of our God, those best imployed Magnificences, must fall at last, and be crumbled into dust. * *O* Jerusalem—

Lesson 233.

And as he sat on the Mount *Olivet*, over against the Temple, his Disciples came to him privately, and *Peter*, and *James*, and *John*, and *Andrew* asked him apart, saying, Master, tell us when shall these things come to pass? and what shall be the sign when all these things shall begin to be fulfilled? and what the sign of thy coming, and of the end of the World? And JESUS answering, said to them, Take heed that no man seduce you: for, many shall come in my Name, saying, I am *Christ* (and the time draws near) and shall seduce many. Go not, therefore, after them. But, when you shall hear of Wars and commotions, and rumours of Wars, see you be not troubled: for, all these things must first come to pass; but

but the end is not yet. Then said he to them, Nation shall rise against Nation, and Kingdom against Kingdom; and great Earthquakes shall be in divers places: and there shall be pestilences and famines and terrours from Heaven; and there shall be great signs. All these are the beginnings of sorrows. But, before all these, they shall lay their hands on you, and persecute you, delivering you to the Synagogues and prisons: look therefore to your selves, for they shall deliver you up in Councils, and you shall be beaten in Synagogues, and stand before Presidents and Kings for my sake, as a testimony to them.

Resp. *Why, do we trouble our selves with things afar off, that concern not our care? Why puzzle we our thoughts with more curiosities, that no way conduce to our improvement? Go not after these, my Soule, but, look to thy self and thy duty. Have we not busines enough, to provide for the coming of our Lord; but we must lose our time in enquiring when He will come? have we not certainty enough in the solid arguments of Faith, but we long to hearken after new Revelations*

lations and impertinent stories. * *Go not after*——

Lesson 234.

Settle this therefore in your hearts, when they lead you and deliver you up, not to forethink how you shall answer: but, what shall be given you in that hour that speak, for I will give you a mouth and wisdom, which all your adversaries shall not be able to resist, or contradict; For, it is not you that speak, but the Holy Ghost. And brother shall betray brother to death, and the father his son; and the children shall rise against the parents, and put them to death. And you shall be betrayed by parents and brethren and kins-folks and freinds; and some of you, shall they put to death: and you shall be hated of all men for my Names sake; but, not a hair of your head shall perish. Then shall many be scandalized, and hate and betray one another; and many false Prophets shall rise and seduce many: and because iniquity shall abound, the charity of many shall grow cold. But, he that perseveres to the end shall be saved. In your patience you shall possess your

Souls.

Souls. This Ghospel of the Kingdom shall be preacht in the whole world, for a testimony to all Nations: and then shall the consummation come.

Resp. *Take courage, then, my Soul! if God be with us, no matter who is against us: they may unjustly oppress us, they may unnaturally betray us, they may universally hate us; but not a hair of our head shall perish.* * *In our combats we are to be assisted, and in our victories crowned. If we have patience, we possess our Souls; if we persevere to the end, we shall be eternally saved.* * *In our combats.*——

Lesson 235.

When you see *Jerusalem* compass'd about with an Army, then know the desolation thereof is nigh. And, when you shall see the abomination of desolation, spoken of by *Daniel* the Prophet, standing were he ought not, in the Holy place, (he that reads, let him understand:) they them that are in *Judea*, let them fly into the Mountains, and and they who are in the midst of it, depart; and they, who are in the Countries, not inter thereinto. And, let him,

who,

who is on the houſe top, not go down into the houſe nor enter therein, to take any thing out of his houſe: And, let him, that is in the field, not turn back again to take his garment. For, theſe are the days of vengeance: that all things that are written may be fulfill'd. Wo to them that are with child, and to them that give ſuck, in thoſe dayes. But, pray that your flight be not in the winter, nor on the Sabbath. For, in thoſe days ſhall be ſuch tribulations, as were not, from the beginning of the creation which God made, to this time, nor ever ſhall be: for, then ſhall be great preſſure upon the land, and wrath upon this people. And, they ſhall fall by the edge of the ſword, and be lead away captive into all Nations: and *Jeruſalem* ſhall be trodden down of the Gentiles, till the times of the Nations be fulfilled. And, except our Lord hath ſhortned thoſe days, no fleſh ſhould be ſaved: but, for the Elects ſake whom he hath choſen, thoſe days ſhall be ſhortned.

Reſp. *We too, O Lord, have ſinned againſt Thee, & long ſince deſerved thy ſevereſt ſcourges:*

scourges: we have commited iniquity in thy sight, and cannot escape thy Justice, but by flying to thy mercy. ℣ *Deliver us, o Lord, from extream calamities here; deliver us from eternal vengeance hereafter. Look down with compassion on the works of thine own hands, and gently chastise us with thy rod of Discipline: but, suffer not our weakness to be oppressed with too heavy afflictions, nor our patience tempted above our strength.* ℣ *Deliver us*——

Lesson 236.

Then, if any shall say to you, Lo; here is *Christ*, or there; believe him not. For, false *Christs* and false Prophets shall rise, and shew great signs and wonders; that (were it possible) even the Elect would be seduc'd into error: but take you heed, behold I have foretold you all things. Wherefore, if they shall say to you, Behold, he is in the Desert; go not forth: behold he is in the secret chamber; believe it not. For, as the lightning comes out of the East, and shines to the West: so also shall the coming of the Son of Man be. For, wherever the Carcasse is, there will the Eagles too be

be gather'd together. And there shall be signs in the Sun, and in the Moon, and in the Stars; and on the Earth, distress of Nations, for the confused roaring of the Sea and the waves, Men withering away, for fear and expectation what will come on the whole World.

Resp. *My Soul! pity the World that shall live in those times of misery; pity the World that lives in these of Heresy: already they say, the Church is in the desert, and the Ghospel only in their private conventicles.* * *But, their Prophets are false, and their Synagogues deceitful, go not forth, nor beleive them. They eclipse their Princes, and darken their Magistrates, and breed confusion among the Common-people: and all sings they shew, are a few godly words.* * *But, their*——

Lesson 237.

And, presently after the tribulation of those days, the Sun shall be darkned, and the Moon not give her light, and the Stars shall fall from heaven, and the powers of the Heavens shall be moved. And then shall appear the sign of the Son of Man in Heaven; and then shall

shall all the Tribes of the Earth mourn. And then shall they see the Son of Man coming in the clouds, with great power Majesty. And then shall He send his Angels, with trumpet and a loud voice; and they shall gather together his Elect from the four Winds, & from one end of the Heavens to the other. Now, when these things begin to come to pass, look up and lift up your heads; for, your Redemption draws nigh. And, He spake to them a Parable, Behold the fig-tree, when its branches become tender, and its leaves shoot out, and all trees when they now bud forth fruit out of themselves, you know Summer is nigh: So likewise, when you see all these things come to pass, know, the Kingdom of God is at hand. Verily, I say to you, This generation shall not pass, till all these things be fulfilled. Heaven & Earth shall pass away, but my Words shall not pass away. But, of that day and hour knows no man, no not the Angels who are in Heaven, nor the Son; but the Father only.

Resp. *O day of terrour and amazing wonders! how can we think on thee, without*

without trembling at thy memory? why do we tremble, without providing against our fears. * *None but the guilty are afraid of the Judge. Lift up your heads, you shall love the coming of our Lord; for, your Redemption draws nigh: look up you happy Souls, who have faithfully cultivated your selves; for your harvest is at hand.* * *None but* ——

Lesson 238.

Take heed, watch and pray; for you know not when the time is. Look to your selves, lest perhaps your hearts be overcharged with surfeiting and drunkenes, and the cares of this life; and so that day come upon you unwares. For, as a snare shall it come on all them that dwell on the face of the whole earth. Watch, therefore, & pray always; that you may be accounted worthy to escape all these things which shall come to pass, and to stand before the Son of Man. Blessed is that servant, whom his Lord, when he comes, shall find so doing: Verily I say to you, he shall make him ruler over all his goods. Watch, therefore (for you know not when the Master of the House comes; in the evening, or

at

at midnight, or at the cock-crowing, or in the morning) left, ſuddenly, he find you ſleeping. And what I ſay to you I ſay to all, Watch.

Reſp. *Deliver us, O Lord, from ſlumbring in a life of careleſneſs and indevotion; deliver us from ſleeping in a courſe of wickedneſs and impenitence: deliver us by thy ſpeedy grace, leſt the ſnare fall upon us unawares.* * *For, we know not when our Maſter will come. Let us watch in our youth, and watch in the day of our ſtrength; let us watch in the time of our declining years, and watch in our decrepit age: always let us watch, always let us pray.* * *For, we*———

Leſſon 239.

Then ſhall the Kingdom of Heaven be like ten Virgins, who taking their Lamps, went forth to meet the Bridegroom, and the Bride. And five of them were fools, and five wiſe. They that were fooliſh took their Lamps, and no oyl with them: but, the wiſe took oyl in their veſſels with their Lamps. And While the Bridegroom tarried, they all ſlumbered and ſlept. And, at midnight, their

there was a cry made, Behold the Bridegroom comes; go and meet him. Then all those Virgins arose, & trim'd their Lamps. And the foolish said to the wise, Give us of your oyl, for our Lamps are gone out. But, the wise answered, saying, lest there be not enough for us & you, go you rather to them that sell, & buy for your selves. And, while they went to buy, the Bridegroom came; and they that were ready entered with him to the Marriage: and the door was shut. At last came also the other Virgins, saying, Lord, Lord, open to us: But he answering, said, Verily I say to you, I know you not. Watch, therefore; for you know neither the day nor the hour. *Hom. Matth.* 25. *from* 14 *to* 30.

Resp. *How often, O my Soul, do we slumber in short surprising folies! how often fall into a dead sleep of sin! Awake, & quickly look into thy self; and stand prepared against the coming of thy Lord: For we know neither the day nor the hour. Inure us, o Lord, betimes to break off our affections to this world, & place them on Thee and Thy joyes above; lest*

when

when Thou call'ſt, we be found not apt on the ſudden, either to forſake what we ſo long have loved, or to love what we ſo long have neglected. ℣. *For, we*——

Leſſon 240.

When the Son of Man ſhall come in his Majeſty, and all the Angels with him, then ſhall he ſit on the Throne of his Glory. And before him ſhall be gathered all Nations, and he ſhall ſeparate them one from another, as a ſhepherd divides his ſheep from the goats: and he ſhall ſet the ſheep on his right hand, but the goats on the left. Then ſhall the King ſay to them on his right hand, Come you Bleſſed of my Father, poſſeſs the Kingdom prepared for you from the conſtitution of the World. For, I was hungry and you gave me meat, I was thirſty and you gave me drink; I was a ſtranger and you took me in; naked, & you clothed me; ſick, and you viſited me: I was in priſon, and you came to me. Then ſhall the juſt anſwer him, ſaying, Lord, when ſaw we Thee hungry and fed Thee? or thirſty & gave Thee drink? when ſaw we Thee a ſtranger and took Thee in? or naked and clothed Thee?

or when saw we Thee sick or in prison and came to Thee? And the King shall answer and say to them, Verily I say to you, In as much as you have done it to one of the least of these my brethren you have done it to me.

Resp. *O Bright and Glorious Scene! the Son of God in Majesty, and all his Angels round about Him, and all the Nations of the Earth before Him; but, O how happy they who find themselves on his right hand! they have shew'd mercy to others, and now their Redeemer begs mercy for them.* * *Come you Blessed of my Father, possess the Kingdom prepar'd for you from the constitution of the World. How will their hearts be ravisht, when the Judge so endearingly shall proclaim to all the World their vertues! how will they leap for joy, when the King of Heaven shall so sweetly invite them to live and reign with Him for ever.* * *Come you* ——

Lesson 241.

Then shall He say also to them on the left hand, Depart from me, you cursed, into everlasting fire, prepared for the Devils and his angels. For, I was hungry

hungry and you gave me no meat; I was thirsty and you gave me no drink; I was a stranger and you took me not in; I was sick and in prison, and you visited me not. Then shall they also answer Him, saying, Lord, when saw we Thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison; and did not minister to Thee. Then shall He answer them, saying, Verily I say to you, In as much as you did it not to one of the least of these, you did it not to me. And these shall go into everlasting punishment, but the Just into eternal life. And, in the day time he was teaching in the Temple; but at night he went out, and abode in the Mount that is called *Olivet*; and all the people came early in the morning to him in the Temple, to hear him.

Resp. *Lord, how the scene is alter'd: that which was joy and glory to the Just, is nothing but terrour and amazement to the wicked: They shew'd no mercy to others, and now their Judge has none for them.* * *Depart from me you cursed into everlasting fire, prepared for the Devil and his angels. How will their faces be covered with confusion, when their*

base ingratitude shall be publisht to all th
World! how will their hearts be strucc
through with horrour when that dread
full voice shall come thundring in the
*ears! * Depart.*

Lesson 242.

Now the Feast of unleavened brea
drew nigh, which is called the *Passeove*
and when JESUS had finisht all the
words, he said to his Disciples, Yo
know that after two daies is the *Pass*
over; and the Son of Man shall be b
trayed to be crucifyed. Then assemble
together the Cheif Preists and the Scr
bes and the Elders of the People to th
Palace of the High-Priest, called *Ca*
phas; and consulted that they migh
take JESUS by craft, and put him
death. But they feared the people; an
said, Not on the Feast day, lest the
be a tumult among the people. The
entered *Satan* into *Judas*, sur-name
Iscariot, being one of the Twelve. an
he went and talk'd with the Cheif-Pric
and Magistrate, how he might betr
him to them. And he said to them
What will you give me, and I will d
liver Him to you? which when th
heare

ard, they were glad, and covenanted give him mony; and they appointed m thirty pieces of silver; and he pro-is'd; and from that time he sought o-ortunity how he might betray Him a-rt from the Multitude.

esp. *Still the malicious Jews consult against their Lord, still the perfidious* Judas *goes on in his cursed intent; and now he boldly talks, and basely demands a price, and abominably concludes to betray his Master.* * *O stay, my Soul, at the first step downwards; else every pace will increase thy speed, still thou comest to the bottom. They fear the people, but not the sin: they wait for opportunity, but suspend not their malice: all they study is to be wicked wisely, and undo themselves safely. O stay, my*——

Lesson 243.

Now, the first day of the unleaven'd ead, in which it was necessary the *Pass-r* should be killed, the Disciples came JESUS, saying, Where wilt thou that go and prepare for thee to eat the *Sover*. And He sent two of them, *Pe-* and *John*; and He said to them, Go to the City, and behold, when you

are inter'd, there shall meet you a M
bearing a Pitcher of water; follow hi
into the house where he enters: a
wherever he shall go in, tell the Go
Man of the house, The Master sayes
thee, My time is at hand, I will ke
the *Passover* at thy house; where is t
guest-chamber, in which I may eat t
Passover with my Disciples? And he w
shew you a large upper room furnisht
prepared: there make ready for us. A
his Disciples went, and came into t
city, and found as He had said to the
and made ready the *Passover*, as J
SUS had appointed them. Now, wh
it was evening He came with the Twel
and at the hour, sate down, and t
twelve Apostles with Him. And He s
to them, With desire have I desir'd
eat this *Passover* with you before I suff
For, I say to you, I will not any m
eat thereof, till it be fulfilled in the Kin
dom of God. And He took the Cu
and gave thanks, and said, Take t
and divide it among you: for, I w
not drink of the fruit of the Vine, t
the Kingdom of God shall come.

Re

esp. *Lord, not the meaneſt circumſtance of our life but is known to Thee; not the leaſt aſſiſtance we need, but Thou kindly provideſt a particular ſupply. * Let us but do what Thou haſt appointed, and we are ſure to find true all Thou haſt promiſs'd. Thy Commands are ſweet & eaſy; O give us grace to obey them! Thy directions are clear and ſafe; O guide us ſtill to follow them! * Let us——*

Leſſon 244.

Before the feaſt day of the *Paſſover*, JESUS knowing his hour was come that he ſhould depart out of this World to the Father; when as He had loved his own who were in the World He loved them to the end. And ſupper was done, the Devil having now put into the heart *of Judas Iſcariot Simon's* ſon, to betray Him) JESUS, knowing that the Father had given all things into his hands, and that He was come from God & went to God; He riſes from ſupper, and lays aſide his garments, and taking a towell, girt himſelf. Then He pour'd water into a baſon, and began to waſh the Diſciples feet, and wipe them with the towel wherewith He was girt. Then comes He

to *Simon-Peter*; and *Peter* says to Him Lord, dost Thou wash my feet? JESUS answered and said to him, what I do thou knowest not now; but, thou shalt know hereafter. *Peter* says to Him, Thou shalt never wash my feet. JESUS answer'd him, If I wash thee not, thou shalt have no part with Me. *Simon Peter* says to Him, Lord, not only my feet, but my hands also and my head. JESUS says to him, He that is washt needs no more then to wash his feet; but is wholly clean: and you are clean, but not all. (For, He knew who should betray Him; therefore said He, You are not all clean.) So, after He had washt their feet, and taken his garments, and was set down again, He said to them, Know you what I have done to you? You call Me Master and Lord: and you say well for, so I am. If I then, your Lord and Master, have washt your feet; you also ought to wash one anothers feet. For I have given you an example, that, as I have done to you, so also you should do.

Resp. *Down then proud heart, down to the meaneſt offices of charity for thy neighbour*

*hour: down, and on thy knees even wash his feet; if that will make him clean. * See how thy Lord and Master gives thee example; see how thy God and Redeemer stoops full as low to his servants. O mercifull JESU! wash me thorowly from my sins, and wipe away all iniquities: say to my stubborn Soul, Exalt thy self no more, but learn hereafter to be humble and meek. * See how....*

Lesson 245.

And, as they were at supper, JESUS took bread, and gave thanks, and blessed it, and brake it, and gave it to His Disciples, and said, Take, eat, this is my Body which is given for you: this doe in remembrance of Me. In like manner taking the Chalice also after He had supt, He gave thanks, and gave it to them, saying, Drink you all of this: for, This is my Blood of the New Testament, which shall be shed for many to the remission of sins: (And they all drank of it) But I say to you, I will not drink from henceforth of this fruit of the Vine, till that day when I drink it new with you in the Kingdom of my Father.

Resp. *This, O my Soul, is the* Passover *thy Lord so earnestly desired to eat before his suffering: this is the Lamb that was slain from the beginning, and dayly shall be offer'd to the end of the World. * O Dear Memorial of our Saviour's love to us! O powerful Attractive of ours to Him! No more will He now entertain us with types and figures, but really feed us with his very Self; preparing our appetite with his Heavenly Antipast, for that new and glorious and eternal Feast in the Kingdom of his Father. * Dear Memorial.*

Lesson 246.

Verily, verily, I say to you, The servant is not greater then his Lord, nor he that is sent greater then he that sent him. If you know these things, happy are you if you do them. I speak not of you all; I know whom I have chosen: but, that the Scripture may be fulfill'd, He that eats bread with me shall lift up his heel against me. Now I tell you before it come, that when it comes to pass you may believe that I am He. Verily, verily, I say to you, He that receives whomever I shall send, receives Me; and he

ie that receives Me, receives Him that ent Me. When JESUS had said these things, He was troubled in spirit; and He protested and said, Verily, verily I ay to you, One of you, who eats with Me, shall betray Me. Then the Disciples ookt one on another, doubting of whom He spake: and being exceeding sorrowfull, they began every of them one to say to Him, one by one, Lord is it I? And He answering said to them, one of the twelve that dips his hand with Me in the dish, he shall betray Me. The Son of Man indeed goes as it is written of Him: but, wo to that man by whom the Son of Man shall be betrayed; it had been good for him if he had never been born. Then *Judas* (who betrayed Him) answer'd and said, Master, is it I? He said to him, Thou hast said.

Resp. *And is it possible at this very time, to plot the death of thy Master, when He was just a doing for thee and all the World the most strange endearing action that an infinite Wisdom could divise? *God can draw good out of evil, but, wo to that man by whom the evil comes. Never, O my Lord, let me presume on*

my own ſtrength; never let me diſpair of Thy grace: but, with a prudent fear ſuſpect my ſelf, and with an humble confidence rely on Thee. ✝ *God can*——

Leſſon 247.

And they began to inquire among themſelves, which of them it was that ſhould do this thing. Now, there was leaning on JESUS's boſom one of his Diſciples whom JESUS lov'd. *Simon-Peter*, therefore, beckned to Him, and ſaid to Him, who is it of whom He ſpeaks? He then, leaning on JESUS's breſt, ſays to Him, Lord, who is it? JESUS anſwered, He it is to whom I ſhall give a ſop when I have dipt it. And, when He had dipt the ſop, He gave it to *Judas Iſcariot*. And, after the Sop, Satan enter'd into him. Then ſaid JESUS to him, That thou doſt do quickly. Now, no man at the Table knew for what intent He ſpake this to him. For, ſome of them thought, becauſe *Judas* had the bag, that JESUS had ſaid to him, Buy thoſe things we have need againſt the Feaſt; or that he ſhould give ſomthing to the poor. He then having received the ſop, went immediatly out:

and

and it was night. When therefore he was gone out, JESUS said, Now is the Son of Man glorifi'd, and God is glorifi'd in Him. If God be glorifi'd in Him, God also will glorify Him in Himself, and will immediatly glorify Him. And, when they had said an Hymn, they went forth.

Resp. *So let the incorrigible sinner depart, & be banisht from the company of the Just: so let him go to his own dark place, that has made himself unworthy the light.* * *Be Thou for ever glorifi'd by us O Son of God! and may thy eternal Father be for ever glorifi'd in Thee. This is thy glory, O Holy JESU! that the Souls Thou hast redeem'd be brought to salvation: This is Thy Father's glory, that the Creatures He has made be improv'd to perfection.* * *Be Thou——*

Lesson 248.

And there fell a contention among them, which of them seem'd to be the greater. And He said to them, The Kings of the Gentiles exercise Lordship over them, & they that have power over them are call'd beneficnt. But you not so. But he that is the greater among you let

let him become as the leſs, and he that is cheif, as he that ſerves. For, whether is great, he that ſits at the table, or he that miniſters? Is not he that ſits? But I am in the midſt of you, as he that miniſters. You are they who have continued with Me in my temptations: and I diſpoſe to you a Kingdom, as my Father has diſpos'd to Me; that you may eat and drink upon my table in my Kingdom, and ſit on Thrones judging the twelve Tribes of *Iſrael*.

Reſp. *Thus, while we live we are never ſafe; and therefore while we live we ſhould never be ſecure: if we aſpire to honour, we know 'tis vain; if we affect authority, we know 'tis troubleſom.* * *O may the holy ambition of being high in Heaven extinguiſh all eſteem of theſe low things here. By the grace of our God we have ſo far reſiſted, by the grace of our God we have ſo long perſevered: let us not now for ſome fooliſh paſſion forfeit our Throne in the Kingdom of Glory.* * *O may*——

Leſſon 249.

Then ſaid our Lord, *Simon, Simon*, Behold Satan has deſir'd to have you, that

that he might sift you as wheat: but, I have prayed for thee, that thy faith fail not; and thou being once converted, strengthen thy Brethren. Little children, yet for a while I am with you, you shall seek Me: and, as I said to the Jews, Whither I go you cannot come; so now, I say to you. A new commandment I give you, that you love one another, as I have loved you; that you also love one another. By this shall all men know that you are my Disciples, if you have love one to another.

Resp. *Already, O Lord, Thou hadst given us Thy precept, to love Thee; and now Thou commandst us to love one another: and that, not coldly, alas! as we love Thee; but, with a strong and cordial affection, as Thou lovest us. * By this they shall know you are my Disciples, if you love one another. Strengthen, O Lord, our Faith, that it never fail; increase our charity, that it always grow: suffer not among us any mutual animosities to dishonour the Religion we profess, or derogate from that excellent vertue which Thy self hast chosen for the badge of a Christian. * By this——*

Lesson

Lesson 250.

Simon Peter said to Him, Lord, Whither goest Thou? JESUS answer'd him, Whither I go thou canst not follow Me now: but, thou shalt follow Me afterwards. *Peter* said to Him, Lord, why cannot I follow Thee now? Then says JESUS to them, All you shall be scandalized in Me this night: for it is written, *I will strike the shepheard, and the sheep of the flock shall be scatter'd*: but, after I am risen again, I will go before you into *Galilee*. And *Peter*, answering, said to Him, Though all should be scandalized, I will never be scandalized. I will lay down my life for Thy sake: Lord, I am ready to go with Thee both into prison and to death. And JESUS answered him, Wilt thou lay down thy life for my sake? Verily, verily, I tell thee *Peter*, that thou this day in this night, before the cock crow twice, thou shalt thrice deny that thou knowst Me. And he more spake vehemently, Though I should die with Thee, I will not deny Thee: in like manner also said all the Disciples.

Resp. *My Soul, enquire not curiously into the secrets of God, who freely has reveal'd*

veal'd to us all that concerns us: that we know not now, we shall know hereafter, when we are made like the Angels in Heaven. * *Let us submit in all things to his blessed will, and not grow impatient when we are told what displeases us: For, the Best among us want not their infirmities. Let us not presume on our own strength, since the strength we have is not in our own hands: let us not think our selves better then others, since we know not what the mercy of God may do with them, or his justice with us.* * *Let us not*——.

Lesson 251.

And He said to them, When I sent you without purse, and scrip and shoes, wanted you any thing? And they said, Nothing. Then said He to them, But now, he that has a purse let him take it, and likewise his scrip; and he that has no sword, let him sell his garment to buy one. For, I say to you, that yet this, that is written must be accomplisht in Me; *And He was reckoned among the transgressors*: for the things concerning Me have an end. And they said, Lord, behold here are two swords. And He said to them, tis enough.

Resp.

Resp. *Which of us, O Lord, from our own experience may not learn to relie on Thy Providence? which of us from the variety of accidents, may not see he needs Thy assistance? * Teach us, O Blessed JESU! to obey Thee, and we can want nothing: take us to Thy Holy care, and 'tis enough. 'Tis not our purse can make us rich, without Thy Blessing; 'tis not our sword can defend us, without Thy Protection.* Teach us —— Lesson 252.*

Let not your heart be troubled: you believe in God; believe also in Me. In My Fathers House are many Mansions; if it were not so I would have told you: I go to prepare a place for you. And, if I go and prepare a place for you, I will come again and receive you to my self: that where I am there you may also be. And, whither I go you know, and the way you know. *Thomas* says to Him, Lord, we know not whither Thou goest, and how can we know the way? JESUS says to Him, I am the way, and the truth, and the life: no man comes to the Father, but by Me. If you had known Me, you should have known my Father also: and from henceforth you shall know Him, and have seen Him. Resp.

Resp. *Thou art, O* JESU! *the way we must follow, if we will not miss our end: Thou art the Truth we must believe, if we intend not to be in Error: Thou art the Life by which we must breath, if we mean not to fall into death.* * *Thou art, in one short precious word, Our God and all things. Thou art our faithfull Councellor, to advise us in our doubts: Thou art our wise Prophet, to foretell us for our hopes: Thou art our Loving Father, to provide us an Inheritance.*

* *Thou art, in* ———

Lesson 253.

Philip says to Him, Lord shew us the Father; and it suffices us. JESUS says to him, Have I been so long time with you, and yet you know Me not, *Philip?* He that sees Me sees the Father: how sayst thou then, Shew us the Father? Do you not believe that I am in the Father, & the Father in Me? The words that I speak to you I speak not of My self; but the Father, who dwells in Me, He does the Works. Do you not believe that I am in the Father, and the Father in Me? or else believe Me for the very Works sake. Verily, verily I say to you,

He

he that believes in Me, the Works I do he shall do also; and greater then these shall he do, because I go to My Father.

Resp. *Unhappy Nature! are not the words of Truth it self sufficient to perswade thee? are not the Miracles of God himself enough to convince thee?* * *Lord, I beleive; O help my unbelief. The Mysteries Thou revealst are dark; but Thy veracity makes them certain: the Doctrines Thou teacheſt seem contrary to sense; but, the Works Thou dost secure our Faith.* * *Lord, I*—

Lesson 254.

If you shall ask Me any thing in My Name, I will do it; and whatever you shall ask the Father in My Name, I will do it; that the Father may be glorified in the Son. If you love Me, keep my Commandments: and I will pray the Father, and He will give you another Comforter, that He may abide with you for ever; the Spirit of Truth whom the World cannot receive, because it sees Him not, nor knows Him: but, you shall know Him, for He shall abide with you, and be in you, I will not leave you orphans;

phans; I will come to you. Yet a little while, and the World sees Me no more: but you see Me; because I live, and you shall live. At that day you shall know that I am in My Father, and you in Me, and I in you. He that has my Commandments, and keeps them, he it is that loves Me: and he that loves Me, shall be loved of My Father; & I will love him, and will manifest my self to him.

Resp. *My God, I am lost unless beloved of Thee: which yet I dare not hope, unless I love Thee: My God, I must not say I love Thee, unless I obey Thee; which yet I cannot do, unless Thou enable me. O my adored Redeemer, whatever I want I beg of Thee, and of Thy Father, in Thy Name: remember Thy promise, & relieve me. Infuse Thy Holy Spirit into my Soul, and govern all my faculties with Thy Heavenly grace, that by my love of Thee I may obey Thee, and by Thy love of me be made to love Thee.*

* *O my*——

Lesson 255.

Judas says to Him, (not that *Iscariot*) Lord, how is it that Thou wilt manifest

ſelf Thy ſelf to us, and not to the World? JESUS anſwered, and ſaid to him, If a man love Me he will keep my Words, and My Father will love him; and we will come to him, and make our abode with him. He that loves Me not, keeps not My Words, and the Word which you have heard is not Mine, but the Fathers who ſent me. Theſe things have I ſpoken to you being preſent with you: But, the Comforter, the Holy Spirit, whom the Father will ſend in my Name; He ſhall teach you all things; and ſuggeſt to you all things whatever I ſhall ſay to you. Peace I leave with you, my peace I give to you: not as the World gives I give to you. Let not your heart be troubled, nor afraid. You have heard how I ſaid to you, I go away and I come again to you. If you loved Me, you would rejoice, becauſe I ſay I go to my Father: for, the Father is greater then I. And now I have told you before it come to paſs, that when it ſhall come to paſs you may believe. I will not now ſpeak many things with you: For, the Prince of this World comes, and has not any thing in Me. But, that the World may

know

know I love the Father; and, as the Father gave me commandment, so I do: Arise, let us go hence.

Resp. *Needs must these virtues nearly concern us, since our Lord so often repeats them: still we must love, still we must obey; and the Father will come to us, and the Son will dwell with us, and the Holy-Ghost will comfort us.* * *We shall enjoy that peace which the World cannot give: we shall enjoy that peace which the World cannot take away. Rejoyce, O my Soul, in the Glory of thy Lord, who reigns for ever at the right hand of His Father: sing eternal praises to the King of Heaven, who is gone to prepare a place for His servants.* * *We shall* ——

Lesson 256.

I am the true Vine, and My Father is the Husband-man. Every branch in Me that bears not fruit He will take away: and every branch that bears fruit He will purge, that it may bring forth more fruit. Now you are clean, through the Word I have spoken to you. Abide in Me, and I in you. As the branch cannot bear fruit of it self, except it abide

abide in the Vine: no more can you, except you abide in Me. I am the Vine, & you are the branches: he that abides in Me and I in him, brings forth much fruit. For, without Me, you can do nothing. If any abide not in Me, he shall be cast forth as a branch, and wither; and they shall gather him up, and cast him into the fire, and he burns. If you abide in Me, and My Words abide in you, you shall ask whatever you will, and it shall be done to you: Herein is My Father glorified, that you bear much fruit, and become My Disciples. As the Father has loved Me, I also have loved you: continue in My love. If you keep My Commandments, you shall abide in My love: as I also kept My Fathers Commandments, and abide in His love. These things have I spoken to you, that My joy may be in you, and that your joy may be full.

Resp. *Lord, 'tis at first Thy grace that graffs us on Thee; 'tis now Thy grace that preserves us in Thee: the branches bear the fruit; but Thou must bear the branches, and make them bear the fruit.*

℣ *For, without Thee we can do nothing.*

Thou

*Thou ſayſt it is Thy Fathers glory that we bring forth much fruit; O do Thou glorify Thy Father: Thou ſayſt it is Thy joy that we learn of Thee; O may Thy joy be full. * For, without——*

Leſſon 257.

This is My Commandment, that you love one another, as I have loved you: Greater love has no man then this, that a man lay down his life for his friends. You are My friends, if you do the things I command you. Now I will not call you ſervants; for, the ſervant knows not what his Lord does: but, I have called you friends; for, all that I have heard of My Father, I have made known to you. You have not choſen Me, but I have choſen you; and appointed you that you go and bring forth fruit, and your fruit remain, that whatever you ſhall ask the Father in My Name, He may give you. Theſe things I command you, that you love one another.

Reſp. *And can we, after theſe Holy Leſſons, revenge, and hate, and envy one another? can we forget what our deareſt Maſter ſo often inculcates and prints ſo deeply on us, as the mark and character of a Chriſtian?*

*Christian? * By this all shall know you to be my Disciples, if you love one another. By this Thy self, O gracious Lord, wilt know us, and call us kindly to Thee at that great day: Thou wilt call us Thy friends before all the World, if we have lived below as friends with all the World. * By this——*

Lesson 258.

If the World hate you, know it hated Me before it hated you. If you were of the World, the World would love its own: but, because you are not of the World, but I have chosen you out of the World; therefore the World hates you. Remember My Word which I said to you, The servant is not greater than his Lord: If they have persecuted Me they will also persecute you; if they have kept My Word, they will also keep yours. But, all these things they will do to you for My Names sake; because they know not Him that sent Me. If I had not come and spoken to them, they should not have sin: but now they have no excuse of their sin. He that hates Me hates My Father also. If I had not done among them Works that no other man has

has done, they should not have sin: but now they have both seen and hated both Me and My Father; that the word may be fulfilled, which is written in their Law, *They hated Me without a cause.* Resp. *Why should we grudg that the World frowns on us: did it smile on Him that made it? Why should we wonder that the froward hate us: did they love Him that came to redeem them? The servant is not greater then his Lord; if they have crucified Him, well may they persecute us. He gave them no cause to dislike Him, He gave them all cause to esteem Him; the Works that none ever did He wrought even for his enemies: what have we done for ours, and what have we suffered from them?* * *The*———

Lesson 259.

But, when the comforter comes, whom I will send to you from the Father, the Spirit of Truth who proceeds from the Father; He shall testify of Me: and you also that give testimony, because you have been with Me from the beginning. These things have I spoken to you, that you should not be scandalized. They will cast you out of the Synagogues; nay, the

hour comes that whoever kills you will think he does service to God: and this will they do to you, because they have not known the Father nor Me. These things I have spoken to you, that when their hour shall come, you may remember I told you. But I said them not to you from the beginning, because I was with you.

Resp. *Suffer not, O Lord, our passions so to blind us, that we think to do Thee service by persecuting Thy servants.* * *These things Thou hast told us, that we should not be scandalized: but, when the time comes, remember Thy words. Suffer not any scruple to discourage us, that we forsake Thy Truth; though our enemies may possibly conceive they advance Thy glory, while they really despise Thy Religion.* * *These things—*

Lesson 260.

And now I go to Him that sent Me, and none of you asks Me, Whither goest Thou? But because I have said these things to you, sorrow has filled your heart. Nevertheless, I tell you the truth: It is expedient for you that I go away; for, if I go not away, the Comforter will

will not come to you; but, if I depart, I will send Him to you. And, when He is come, He shall argue the World of sin, and of justice, and of judgement. Of sin, because they believed not in Me: Of justice, because I go to the Father, and you shall not see Me: Of judgment, because the Prince of this World is now judged. I have yet many things to say to you, but you cannot bear them now. But, when He, the Spirit of Truth, comes, He shall teach you all truth. For, He shall not speak of Himself, but whatever things He shall hear, He shall speak, and the things that are to come He shall shew you. He that glorifie Me, for He shall receive of mine, and shall shew to you. All things whatever the Father has are mine; therefore I said, He shall receive of mine, and shew to you.

Resp. *Ingratefull we! thus we attend to our selves, and rejoyce or mourn for our own concerns; but mind not our God, so much as to ask Him whither He goes.* * *All He does is for our Expedience; where He goes makes for our advantage. If He stays with us, He cheers our hearts with his presence; if He part from us,*

He'll send us a Comforter to supply His absence. All He does.

Lesson 261.

A little while, and now you shall no see Me; and again a little while and you shall see Me: because I go to the Father Then said some of His Disciples among themselves, What is this He says to us A little while and you shall see Me and again, a little while and you shall not see Me, and because I go to the Father. They said therefore, What is thi He says, A little while? we cannot tel what He speaks. Now JESUS knew they were desirous to ask Him, and said to them, Of this do you question among your selves, that I said, A little while and you shall not see Me; and again A little while, and you shall see Me Verily, verily I say to you, you shal weep and lament, but the World shal rejoyce; you shall be made sorrowfull but your sorrow shall be turn'd into joy A woman when she is in travail, ha sorrow, because her hour is come: but when she is delivered of the child, sh remembers no more the anguish, for jo that a man is born into the World. An

yo

you, therefore now indeed have sorrow, but, I will see you again, and your heart shall rejoyce, and your joy no man shall take from you. And in that day you shall not ask Me any thing: verily, verily, I say to you; if you shall ask the Father any thing in My Name, He will give it you. Hitherto you have not asked any thing in My Name: ask, and you shall receive, that your joy may be full.

Resp. Can we be yet unwilling to pray, when our Lord is so ready to hear? He sees and notes the first motions of our hearts, and grants sometimes our prayers when we are but going to make them. But, O the happy day, when we shall ask no more! because our joy will be full, and none can take it from us. Here is the place of tears, this is the time of sorrow: yet even here we want not this hope, that whatever we ask as we ought we are sure to receive. But, O the

Lesson 262.

These things I have spoken to you in Proverbs: the time comes when I shall no more speak to you in Proverbs, but shew you plainly of the Father. In that day you shall ask in My Name: and I

say not to you that I will pray the Father for you. For the Father Himself loves you, because you have loved Me, and believed that I came out from God. I came forth from the Father, and came into the World: again, I leave the World, and go to the Father. His Disciples said to Him, Behold, now Thou speakest plainly, and sayest no Proverb: now we know that Thou knowest all things, and needest not that any should ask Thee. By this we believe that Thou camest forth from God. JESUS answered them, Do you now believe? behold the hour comes, and is now come, that you shall be scattered every man to his own, and leave Me alone; and yet I am not alone, because the Father is with Me. These things I have spoken to you, that in Me you may have peace. In the World you shall have distress: but, be of good comfort, I have overcome the World.

Resp. *My Soul! are we thus inconstant! Do we now heartily repent, and after a while miscarry again? do we firmly resolve to amend, and yet forget sometimes our good purposes? Bewail thy infirmities, redeem thy intentions, and*

of good comfort; our Lord, has overcome the World. He overcame it with his own strong arm, and left thee rules, and grace, and Sacraments to help thee: that, if thou canst not have peace with thy enemies, thou mayest at least have victory over them. * *Bewail*——

Lesson 263.

These words spake JESUS, and lifting up His eyes to Heaven, said, Father, the hour is come, glorify Thy Son, that Thy son may glorify Thee. As Thou hast given Him power over all flesh, that all which Thou hast given Him, to them He may give life everlasting. And this is life eternal, that they know Thee the only true God, and JESUS CHRIST, whom Thou hast sent. I have glorified Thee on the Earth, I have finisht the Work which Thou gavest Me to do, and now, O Father! glorify Thou Me with Thine own self, with the glory which I had, before the World was, with Thee. I have manifested Thy Name to the men whom Thou gavest Me out of the World. Thine they were, and Thou gavest them Me; and they have kept Thy Word. Now they have known

that all things which Thou haſt given Me are from Thee. For, I have given them the Words which Thou haſt given Me; and they have received them: and known ſurely that I come out from Thee; and believed that Thou ſenteſt Me. I pray for them; I pray not for the World, but for theſe whom Thou haſt given Me; for they are Thine. And all My things are Thine; and Thine are Mine; and I am glorified in them.

Reſp. *Happy they to whom, when their hour approches, our Lord ſhall ſay, Well done my faithfull ſervants, you have glorified Me on Earth, you have finiſht the Work I gave you to do: * Come and be glorified with Me in Heaven, with the glory I prepared for you before the World began. My Father gave Me to you, and I am yours; My Father gave you to Me, and you are Mine: You have received My Words, and kept them, and I have been glorified by you on Earth; * Come and be ——*

Leſſon 264.

And, now I am not in the World, and theſe are in the World, and I come to Thee. Holy Father! keep them in Thy Name,

Name, whom Thou hast given Me; that they may be one, as we also are. When I was with them I kept them in Thy Name. Those whom Thou gavest Me I have kept; and none of them is lost but the son of perdition, that the Scripture might be fulfilled. And now I come to Thee, and these things I speak in the World, that they may have My joy fulfilled in themselves. I have given them Thy Word, the World has hated them, because they are not of the World, as I also am not of the World. I pray not that Thou take them out of the World, but that Thou preserve them from evil. They are not of the World, as I also am not of the World. Sanctify them in truth: Thy Word is Truth. As Thou hast sent Me into the World, I also have sent them into the World. And for them I sanctify My self, that they also may be sanctified in truth.

Resp. *Lord, if thou goest from us, to do us the greatest good; yet let not us go from Thee, to do our selves the greatest evil. Keep us in Thine own and in Thy Father's Name; that not one of us be lost, While we continue in this World*

preserve us, O Lord, by Thy holy
Name; when Thou art pleased to
call us away, translate us to Thy glory.
* Keep us, &c.

Lesson 265.

Neither do I pray for these alone,
but for them also who shall believe in
Me through their Word. That they all
may be: as Thou, O Father! art in
Me and I in Thee, that they also may
be one in us: that the World may be-
leive that Thou hast sent Me. And the
glory Thou hast given Me I have given
to them; that they may be one, as we
are one. I in them, and Thou in Me;
that they may be consummate in one:
and the World may know that Thou
hast sent Me, and hast loved them, as
Me also Thou hast loved. Father! I will
that, where I am, they also whom Thou
hast given Me, may be with Me: that
they may behold My glory which Thou
hast given Me; because Thou hast loved
Me before the creation of the World.
O Just Father! the World has not known
Thee; but I have known Thee; and
these have known that Thou hast sent
Me. And I have declared to them Thy
Name,

Name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them.

Resp. *My Soul, mind well the words thou readest, and see thy Saviours love: so long ago He prayed for thee, before thou wert born He provided thy portion.*

* *That we may be with Him, and behold His glory. O bless our Lord your faithfull Souls, bless His eternal and universal charity, His love began before the World, and will continue to its end, and in the end make us happy for ever.*

* *That we may*——

Lesson 266.

When JESUS had said these things, He went with His Disciples beyond the Torrent *Cedron*, as He was wont; to the Mount of *Olivet*. And they came to a Farm-place, called *Gethsemane*, where was a Garden; into which He entered and His Disciples. (And *Judas* also, who betrayed Him, knew the place, because JESUS had often resorted thither with His Disciples.) And He said to them, Sit you here, while I go yonder and pray. Pray that you enter not into temptation. And He took with Him

Peter,

Peter, and *James*, and *John*; and began to fear and be heavy. Then says He to them, My Soul is sorrowful even to death: tarry you here and watch with Me.

Resp. *And now prepare thy self, my Soul, to see the strangest and the truest Tragedy, that ever drew tears from the sad spectators eyes.* * *Behold thy dearest Lord entring the fatal Garden: follow Him thither, and never leave Him till thou seest Him ascend into His glory. Watch and pray, lest you enter into temptation: this is the beginning of sorrow.* * *Behold thy*——

Lesson 267.

And He went a little farther, and was pulled from them about a stones cast; and kneeled down and prayed, saying, Father, if Thou wilt, remove this Cup from Me: nevertheless, not My will but Thine be done. And there appeared an Angel from Heaven comforting Him. And He prostrated Himself with His face on the earth, and being in an Agony, prayed more earnestly, & said, Father, if it be possible, let this Cup pass from Me; all things are possible

to

to Thee, Take away this Cup from Me; nevertheless not what I will, but what Thou wilt. And His sweat was as drops of blood running down upon the ground.

Resp. *Behold a sad and sudden change! our Lord pulled violently from his friends, who now neglect to pity Him: our Lord laid prostrate on His face, and earnestly praying to His Father, who refuses to hear Him:* * *This is indeed the beginning of my Saviours sorrow; but, O how sharply it begins! 'Tis true an Angel comforts Him from Heaven; but it only serves to raise His conflict into an agony, and heat His ardent prayer into a sweat of blood.* * *This is*——

Lesson 268.

And, when He arose from prayer &c was come to His Disciples, He found them sleeping for pensiveness; and said to them, Why sleep you? rise, pray, lest you enter into temptation. And He said to *Peter*; *Simon*, sleepest thou? is it so? could you not watch with Me one hour! Watch and pray, that you enter not into temptation. The spirit indeed is ready, but the flesh is weak.

Resp.

Resp. *Just so, my dearest Lord, we serve Thee still: we cannot watch one hour, but our eyes grow heavy: we cannot say a few short prayers, but our heads will ake.* * *Lord, as Thy charity sought an excuse for them, O may Thy mercy find a pardon for us. Leave not our drowsy nature to it self, for then immediately we fall a sleep: but visit us with Thy holy grace, and quicken us with Thy blessed Spirit, and keep us waking with Thy constant presence.* * *Lord, as*——

Lesson 269.

And again He went away and prayed, and spake the same words; O My Father! if this Cup may not pass away from Me, except I drink it, Thy will be done. And He came again and found them a sleep; for their eyes were heavy: and they knew not what to answer Him. And He left them, and went away again, and prayed the third time, saying the same words. Then comes He to His Disciples the third time, and said to them, Sleep on now and take your rest; 'tis enough, the hour is come: behold, the Son of Man shall be betrayed into the hands of sinners. Rise, let us go: behold, he is at hand that will betray Me.

Resp.

Resp. *O glorious pattern of perfect resignation! thrice the beloved Son implores the compassion of His Father, and thrice He is denyed, yet still He humbly prays, still constantly renews this free submission,* * *Thy will be done. O generous charity! if to redeem poor man this Cup must be drunk; how deep, how bitter, how deadly soever, at any rate it shall be undertaken.* * *Thy will* ——

Lesson 270.

And, while He was yet speaking, behold *Judas Hcariot*, one of the Twelve, having received a Band of Men and Officers from the Chief Priests and Pharisees, comes thither; and with him a great multitude with lanterns and torches, with swords and staves and weapons, sent by the Chief Priests, and the Scribes, and the Elders. And he that betrayed Him had given them a token, saying, Whomever I shall kiss, He it is; take Him and lead Him away warily. And he went before them: and coming straight way to JESUS, he said, Hail Master; and kissed Him. And JESUS said to him, O Friend, for what art thou come? *Judas*, betrayest thou the Son of Man with a kiss?

Resp.

Resp. *Wonder, O my Soul, and hate the base hypocrisy of this cursed wretch: and, when thy lips draw nigh thy Lord never let thy heart be a far off.* * *Betray the Son of God with a kiss. Wonder, O my Soul, and love the incomparable meekness of thy dear Redeemer; and, when some fair pretence tempts thee to offend Him, remember the horrid fact thou hast so often detested.* * *Betray the.*——

Lesson 271.

JESUS, therefore, knowing all things that should come upon Him, went forth, and said to them, Whom seek you? they answered Him, JESUS of *Nazareth*. JESUS says to them, I am He. And *Judas* also, who betrayed Him, stood with them. Assoon then as He had said to them, I am He; they went backward and fell to the ground. Then askt He them again, Whom seek you? And they said, JESUS of *Nazareth*. JESUS answered, I have told you that I am He: if therefore you seek Me, let these go their way. That the word which He spake might be fulfilled, *Of them whom Thou gavest Me, I have lost none.* Then came

came they and layd their hands on JESUS, and held Him.

Resp. *So resolute and fearless is true love and such, O* B. JESU! *was Thine to us: Thou knewest the danger, and yet wouldst freely meet it; Thou knewest for what they sought Thee, and yet camest forth to be found.* * *All the care Thou takest is to provide for us; all the conditions Thou requirest is that we should be safe. Lord, if Thou meet'st Thine enemies, go not from Thy servants; if Thou easily wert found when they sought to crucify Thee, hide not Thy self when we come to adore Thee.* * *All the care*——

Lesson 272.

When they who were about Him saw what would follow, they said to Him, Lord, shall we smite with the sword? And *Simon Peter*, one of them that were with JESUS, stretching forth his hand, drew out his sword, and smote a servant of the High Priest, and cut off his right ear. The servants name was *Malchus*. But JESUS, answering, said, Suffer you thus far: and when He had toucht his ear, He healed it. Then said

JESUS.

JESUS to *Peter*, Put up again thy sword into the sheath: for, all that take the sword shall perish with the sword. The Cup which My Father has given Me shall I not drink it? Thinkest thou I cannot now pray to My Father, and He will presently give Me more then twelve Legions of Angels? But, how then shall the Scripture be fulfilled that thus it must be?

Resp. *No, Almighty Lord! Thou needest not our weak aid to bring about Thy Ends: He that with a word of His mouth could beat them back, and throw them flat on the ground; can He not as easily keep them down, that they never rise again.* * *But then, how should the Scriptures be fulfilled? how should poor Mankind be saved? Only one thing can conquer the Almighty, His own invincible Goodness, and that was it which gave Him captive into the hands of His enemies: else all the Powers both of Heaven and Earth are at his command, and able to crush every sinner into dust.* **But*—

Lesson 274.

Then said JESUS to them that were come to Him, the Chief Priests and

and Magistrates of the Temple, and the Elders; Are you come out, as against a thief, with swords and staves, to apprehend Me? I sat dayly with you teaching in the Temple, and you took Me not: But, this is your hour, and the power of darkness. And this was done that the Scriptures of the Prophets might be fulfilled. Then His Disciples forsaking Him, fled away. And there followed Him a certain young man having a linen cloath about his naked body; and they laid hold on him: but he, casting off the linnen cloath, fled from them naked.

Resp. *Thus was the King of Glory dishonored into the shamefull condition of a Malefactor: with swords and staves they seize upon Him, with shouts and tumults they hurry Him away.* * *But, O! this comforts all, the power of darkness shall last but an hour. Every circumstance is sad and dismal; the horror of the night, and the noise of the multitude, the dreadfull menaces of armed Souldiers, and, which wounds yet deeper, his compassionate heart, when the Shepheard is smitten the sheep will be scattered.* * *But*—

Lesson

Lesson 274.

Then the Band, and the Tribune & the Officers of the Jews took JESUS and bound Him. And they brought Him first to *Annas* (for he was father in law to *Caiaphas*, the High-Priest of that year. Now, *Caiaphas* was he who had given counsell to the Jews, that It was expedient one Man should die for the people. And they brought Him into the High-Priest's house, where all the Chief Priests and Scribes and Elders were assembled. But *Simon Peter* followed JESUS afar off to the High-Priest's Palace; and so did another Disciple. Now that Disciple was known to the High-Priest, and went in with JESUS into the High-Priest's Palace; But, *Peter* stood at the door without. Then went out that Disciple, who was known to the High-Priest, and spake to the Portress, and brought in *Peter*, and he went in. And, a fire being kindled in the midst of the court, *Peter* sat down with the servants, and warmed himself at the fire; to see the end.

Resp. *See how the insolent lead away their King, and the Lord of Heaven and Earth,*

Earth, bound as a slave: see how the politick Great ones flock together, to consult against their own and the Worlds Redeemer. * It was indeed expedient One should die for the people, or else all the Nations of the Earth had perisht. But, where, O my Soul! shall we seek this One that can save us? not among men, for they are sinners; nor among the Angels; for they are creatures: and the All-wise Goodness will chuse the Best; His only Son must be the Sacrifice. * It was

Lesson 275.

The High-Priest askt JESUS of His Disciples and of His Doctrine. JESUS answered him, I spake openly to the World, I always taught in the Synagogue and in the Temple whither all the Jews resort: and in secret have I said nothing. Why askest thou Me? ask them who heard Me what I have said to them: behold, these know what I said. And, when He had thus spoken, one of the Officers who stood by, struck JESUS with the palm of his hand, saying, Answerest thou the High-Priest so? JESUS answered him, If I have spoken ill,

bear

bear witness of the evil; but, if well why strikest thou Me.

Resp. *Such are sometimes preposterous proceedings of the World; where the Criminal sits on the Bench, and the Judge stands at the Bar: where all we say shall be misinterpreted, and a petty Officer frowns from the worthiest Person. O Lord, Thy pleasure be we should share in Thy suffering; let Thy Grace enable us to imitate Thy patience. What could be said more fit to convince their perverseness, what more effective to clear Thy innocence? yet would not this be acquitted but that acknowledged. Lord,——*

Lesson 176.

Now *Annas* had sent Him bound to *Caiaphas* the High-Priest. And the Chief Priests and Elders and all the Council sought false witness against JESUS, that they might deliver Him to death; and found none: though many came and bare false witness against Him, yet their testimonies agreed not together. At last there arose two false witnesses, who bare false testimony against Him, saying, We heard Him say, I am able to destroy the Temple of God, and after three days

to build it again: I will dissolve this Temple made with hands, and in three days build another made without hands. And their testimony agreed not. And the High-Priest, rising up in the midst, asked JESUS, Answerest thou nothing to the things which these men object against thee? But JESUS held His peace, and answered nothing.

Resp. *Thus didst Thou argue, dearest Lord, to defend Thy innocence, and prevent their sin; but when their malice grew peremptory and incorrigible, Thou leftst them to themselves and answeredst nothing. *O make us learn of Thee this excellent Lesson, The time to speak and the time to hold our peace. Thou never complainst of the perjured witnesses, nor exclaimst against the spite and envy of the Judges: but having said enough to clear the truth, wisely resignedst Thy self to Providence, and saidst no more.*

* *make us* ——

Lesson 277.

And, when it was day, the Elders of the people and the Chief Priests and Scribes assembled together, and brought him into the Council, saying, If thou

be

be *Christ*, tell us. And He said to them, If I tell you, you will not believe Me; if I ask you, you will not answer Me, neither will you let Me go. But, from henceforth, the Son of Man shall be sitting on the right hand of the power of God. And they all said, Art thou then the Son of God? Who answered, You say that I am. Again; The High Priest askt Him; Art thou *Christ* the Son of the Blessed God? I adjure thee by the living God that thou tell us, whether thou be *Christ* the Son of God. And JESUS said, I am. Nevertheless I say to you, Hereafter you shall see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of Heaven. Then the High-Priest rent his cloaths, saying, He has spoken blasphemy; what farther need have we of witnesses? behold, you have now heard his blasphemy: what think you? They answered, He is guilty of death; what need we testimony any farther? our selves have heard from his own mouth. And, they all condemn'd Him to be guilty of death. Then did they spit in his face; and the men that held Him mock'd Him,

and

and ſmote Him, and blindfolded Him, and buffeted Him: and others ſtruck Him on the face with the palms of their hands, ſaying, Prophecy to us, thou *Chriſt*, who is he that ſtruck thee? And many other things blaſphemiouſly ſpake they againſt Him.

Reſp. *O admirable meekneſs! in the midſt of all theſe intolerable provocations, not one impatient word; but His thoughts ſtill fixed on His future hope. * Hereafter you ſhall ſee the Son of God ſitting at the right hand of His Father, and coming in the clouds of Heaven. Lord, when our enemies cavill with us, and whate're we ſay or do, ſtill vex and condemn us; do Thou ſuſtain our patience, and ſpeak aloud this comfort in our hearts, * Hereafter——*

Leſſon 278.

Now, *Peter* ſat without in the court below: And a maid that kept the door came to him; and having ſeen him ſit at the light and beheld him as he warmed himſelf, ſaid, Thou wert with JESUS of *Galilee*; art thou alſo a Diſciple of that Man? But, he denyed it before them all, ſaying, I am not, woman;

I know him not; I neither know him, nor what thou sayst. And he went forth into the porch, before the court: and the cock crew. And as he went out of the door, another maid saw him; and said to them that were there, This man also was with JESUS of *Nazareth*. And, after a while, another seeing him said, And thou art of them. And *Simon-Peter* was standing and warming himself; they said therefore to him, Art not thou also of his Disciples? But, he again denyed it with an oath, and said, I am not, I know not the man. And a little after about the space of an hour, another of the High-Priests servants (cosin to him whose ear *Peter* struck off) affirmed, saying, Certainly this man too was with Him; for he is also a *Galilean*. Did not I see thee in the Garden with Him? Again, they that stood there came to *Peter*, and said, Certainly thou also art of them; for thou art a *Galilean*, and thy speech discovers thee. Again therefore he denyed it; and said, Man I know not what thou sayst: and began to curse and swear, that he knew not the Man. And immediately, while he was yet speaking

ing, again the cock crew. And our Lord turning himself, looked back on *Peter*: and *Peter* remembred the word that JESUS had said, Before the cock crow twice, thou shalt deny Me thrice, and he went out, and wept bitterly.

Resp. *Lord, what is Man, if left to himself! he, whom Thou callest a Rock, is shaken into dust, and that by a wave of water: he, whom Thou appointest Thy Lieutenant on Earth, loses all his courage, and that by the fright of a few words.* * *Nothing, O Lord, are we in ourselves; but, all things in Thee. Lord, what is Man, when assisted by Thee! he that was shaken a pieces is restored to a Rock again: he that so timorously denyed his Master, is now become the Head of them that confess Him.* * *Nothing, O Lord.*——

Lesson 279.

And, when it was morning, all the Chief Priests entered into Consultation with the Elders and Scribes, and the whole Council against JESUS, how they might deliver Him to death. And the whole multitude of them arose, & binding JESUS, led Him away from

Caiaphas to the Judgment-Hall: and delivered Him to *Pontius Pilate*, the Governor. And, it was early: And they entered not into the Judgement-Hall, that they might not be defiled, but might eat the *Passover*. Then *Judas*, who had betrayed Him, seeing Him condemned, repented himself, and brought again the thirty pieces of silver to the Chief Priests and Elders, saying, I have sinned in betraying innocent Blood. But, they said, What is that to us? look thou to that. And, casting down the pieces of silver in the Temple, he departed, and went and hang'd himself. And the Chief Priests took the silver pieces, and said, 'Tis not lawfull to put them into the Treasury, because it is the price of Blood. And consulting together, they bought with them the Potters field, to bury strangers in: therefore that field was called *Haceldama*, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by *Jeremy* the Prophet, saying, And they took the thirty pieces of silver, the price of Him that was valued, whom they of the Children of *Israel* did value; and gave

them for the Potters field, as the Lord appointed Me.

Resp. *How eager men are sometimes to ruine themselves! early in the morning, and immediately they meet, and hastily consult with one another, and all to destroy an excellent Person, who only reproved their abuses and taught them true perfection. Impiety perhaps may seem to prosper for a while, but is sure to end in everlasting misery. Now, but too late, the treacherous Judas feels the sting of tormenting conscience; now, but too late, he sees the importance of that truth which his Master so often had taught him, What will it profit a man to gain the whole World and lose his own Soul? Impiety perhaps* ——

Lesson 280.

Pilate therefore went out to them, and said, What accusation bring you against this Man? They answered, If he were not a malefactor, we would not have delivered him to thee. Then said *Pilate*, Take you him, and judge him according to your Law. The Jews said to him, It is not lawfull for us to put any man to death. That the word of JESUS

might be fulfilled, which He spake, signifying what death He should die. And they began to accuse Him, saying, We found this Man perverting the Nation, and forbidding to give tribute to *Cesar*, saying, that He himself is *Christ*, a King. Then *Pilate* entered into the Judgment-Hall again, and called JESUS: and JESUS stood before the Governor; and the Governor askt Him, saying, Art thou the King of the Jews? JESUS answered him, sayest thou this of thy self, or have others told it thee of Me? *Pilate* answered, Am I a Jew? thine own Nation and the Chief Priests have delivered thee to Me: what hast thou done? JESUS answered, My Kingdom is not of this World: if my Kingdom were of this World, then would my servants strive that I should not be delivered to the Jews; but now is my Kingdom not from hence.

Reflect. Again, behold the common rabble bind their Lord, and shamefully hurry Him up and down the streets: again the ungrateful Jews maliciously traduce Him, with perverting the Nation to the prejudice of Cesar. † But He, with these few

milde

milde words, both fully answers them and comforts Himself, My Kingdom is not of this World. True, Glorious JESUS! Thy Kingdom is above, and mayest Thou reign for ever at the right hand of Thy Father: let them go on a while to afflict the Just, let them conspire to accuse the Innocent. * *But He,*——

Lesson 281.

Pilate therefore said to Him, Art thou then a King? JESUS answered, Thou sayest I am a King: to this end was I born, and for this cause came I into the World, that I should bear witness to the Truth. Every one that is of the Truth hears my voice. *Pilate* says to Him, What is Truth? and when he had said this, he went out again to the Jews, and says to the Chief Priests and to the People, I find no cause at all in this Man. And the Chief Priests accused Him of many things; and when He was accused of the Chief Priests and Elders, He answered nothing. And *Pilate* askt Him, saying, Dost thou not hear how many testimonies they alledg against thee? Answerest thou nothing? Behold, in how many things they witness against thee. But,

JESUS answered him no more to any word; so that the Governor marvelled exceedingly.

Resp. *And all the World may justly admire, O Thou King of suffering! at this meek and silent patience: they spitefully charge Thee, they falsly depose against Thee, they clamorously multiply accusations upon Thee; and Thou answerest not a word.* * *But, for this cause Thou camest into the World with Thy Blood, to bear witness to the Truth. Thou with Thy infinite Wisdom couldst easily have outreasoned them, Thou with Thy Almighty Power couldst instantly have confounded them:* * *But, for* —

Lesson 282.

And they grew more earnest, saying, He stirs up the people, teaching throughout all *Jury*, beginning from *Galilee* to this place. When *Pilate* heard of *Galilee*, he askt whether the Man were a Galilean? And, assoon as he knew that He belonged to *Herod*'s Jurisdiction, he sent Him to *Herod*; who himself was also at *Jerusalem* at that time. And, when *Herod* saw JESUS, he was exceeding glad: for he was desirous of a long time

to see Him, because he had heard many things of Him, and he hoped to see some sign wrought by Him. And, he questioned Him in many words, but He answered him nothing. And there stood the Chief Priests and the Scribes constantly accusing Him. And *Herod* with his Army set Him at nought, and putting on Him a white robe, mocked Him, and sent Him again to *Pilate*. And *Herod* and *Pilate* were made friends that very day: for before they were enemies.

Resp. *So does Thy Wisdom, Lord, disappoint the curious, and so they bear themselves, when disappointed: they seek not Thee to save their Souls, but to see fine things; and if their humour be crossed, grow proud and insolent. O Glorious JESU! whose clear and perfect Vision is our only felicity! make it Thou our whole lives here be nothing else, but a long and earnest desire to see Thee; that, when we see Thee, our joy may be full. Many great things we have heard of Thee, and many Miracles of Thy glorious Kingdom, and unless we hope with eagerness, we can never possess with gladness. O glorious JESU!*

Lesson 283.

And *Pilate*, calling together the Chief Priests, and the Magistrates, and the people, said to them, You have brought this Man to me, as one that perverts the people: and behold I, having examined Him before you, have found no fault in this Man touching those things whereof you accuse Him. No, nor yet *Herod*; for I sent you to him, and behold, nothing worthy of death is done to Him. I will therefore chastize Him, and dismiss Him. Now, at the Feast, the Governor was of necessity to release to the People one Prisoner, whomever they would. And he had then a notable prisoner, named *Barabbas*, who was a thief, and had committed murder in an insurrection: and was put in prison with other seditious. And when he was gone up, the Multitude began to desire him to do as he had always done to them. They being gathered together, *Pilate* said to them, I find no cause in Him: but you have a custom that I should release to you one at the *Passover*: whom will you that I release? *Barabbas* or JESUS, who is called *Christ*? (For he knew

knew the Chief Priests had delivered Him for envy.)

Resp. *Unhappy Judge! he knew our Lord was innocent, yet feared to acquit Him; he knew they delivered Him for envy, yet had not courage to resist them.* * *Set not our Lives, O Lord, in places that expose us to temptation, nor suffer us to be struck where our weakness lyes. He saw the truth, and while 'twas safe, profest it; he argued heartily for our Saviours release, contrived Expedients to effect it; but, when they threatned his interest, he consulted with humane policy, and threw away his conscience to save his Estate.* * *Set not* ———

Lesson 284.

And, as he was sitting in the place of Judgment, his wife sent to him, Have thou nothing to do with that Just Man; for, I have suffered many things this day in a dream, because of Him. But, the Chief Priests and Elders perswaded and stirred up the people, that they should ask *Barabbas*, and destroy JESUS. And the Governour answering said to them, Which of the two will you have released to you? And the whole multitude at

once

rude cryed out, saying, Away with this Man, and release to us *Barabbas*. *Pilate* therefore willing to release JESUS, answered and said again to them, What will you then that I do with the King of the Jews, who is called *Christ*? And they all cryed out again, saying, Crucify, crucify Him. Then *Pilate* said to them the third time, Why, what evil has He done? I find no cause of death in Him. I will therefore chastise Him, and let Him go. But, they cryed out the more with loud voices, Crucify Him, let Him be crucifyed.

Resp. *O monstrous ingratitude! is this the people whose diseases He had cured, whose ignorances He had taught, whose necessities He had supplied; and every mercy no less then a Miracle: yet now they cry out, Away with JESUS, and give us* Barabbas? * *O Who would not look for a clap of thunder, to strike dead such horrid blasphemers? but, our meek and humble Redeemer, who came to suffer for all, would have none punisht for Him. O strange inconstancy! is this the people, who but five dayes since strewed branches in his way, and spred garments*

under

under his feet, and sung aloud, Hosanna to the Son of David: and nothing now, but Away with Him, crucify Him. †*Who would*

Lesson 285.

Then *Pilate* therefore took JESUS, and scourged Him: and the Souldiers led Him into the court of the Palace, and gathered together about Him the whole Band. And, stripping Him, they cloathed Him with a purple robe, and platting a crown of thorns, put it on His head, and a reed in his right hand: and they came to Him, and bowing the knee before Him, and mock'd Him, and they began to salute Him, saying, Hail King of the Jews. And they struck Him with their hands, and spit upon Him, and smote Him on the head with the reed, and bowing their knees, adored Him. *Pilate* therefore went forth again, and says to them, Behold, I bring Him forth to you, that you may know I find no fault in Him. Then came JESUS forth, wearing the crown of thorns, and the purple robe; and *Pilate* says to them, Behold the Man. When the Chief Priests therefore and Officers saw Him, they

cryed

crucify him, saying, Crucify, crucify Him. Pilate says to them, Take Him you, & crucify Him: For I find no fault in Him. The Jews answered him, We have a Law, and by our Law He ought to die; because He made Himself the Son of God.

Resp. *My Soul, follow thy Redeemer and Lord, if thy tears will give thee leave, see how cruelly the Souldiers treat Him, how intolerably the Jews abuse Him. And, when thy little crosses trouble thy little patience, remember thy Lord, think on thy Saviour. O, what a throng of sorrows are crowded into these few lines! Sorrows heaped up, and pressed down, and shaken together, and running over into the bosom, into the very Soul of JESUS. And, when*——

Lesson 286.

When *Pilate* therefore heard that saying, he feared the more: and went again into the Judgment-Hall, and says to JESUS, Whence art thou? but JESUS gave him no answer. Then says *Pilate* to him, Speakest thou not to me? Dost thou not know I have power to crucify thee, and have power to release thee? JESUS answered,

answered, Thou couldst have no power at all against Me, except it were given thee from above: therefore He that delivered Me to thee has the greater sin. And from thenceforth *Pilate* sought to release Him. But, the Jews cryed out, saying, If thou let this Man go, thou art no *Cesars* friend: for, whoever makes himself a King speaks against *Cesar*. When *Pilate* therefore heard these words, he brought JESUS forth and sat in the Judgment Seat, in the place called the *Pavement*, but in Hebrew, *Gabbatha*. And he says to the Jews, Behold your King! But they cryed out, Away with Him, away with Him; Crucify Him. *Pilate* says to them, Shall I crucify your King? The Chief Priests answered, We have no King but *Cesar*. *Pilate* therefore, seeing he could prevail nothing, but that rather a tumult was made, took water and washt his hands before the Multitude, saying, I am innocent of the Blood of this Just Person: see you to it. And all the People answering, said, His Blood be on us and on our children. Then *Pilate* willing to content the People, gave Sentence that it should

be

be as they required. And he released to them Barabbas, that for sedition and murder was cast into prison, whom they desired; and delivered JESUS to their will to be crucifyed.

Resp. See how a spiteful sense perverts the holyest words! what can be said more passionately devout, if said with due devotion, than the incomparable Prayer: *His Blood be on us, and on our children.* 'Tis not enough to be good by halves, and fail when a fit of temptation assaults us; 'tis not enough to affect outside pieties, and wash our hands before the People: nothing can perfectly strengthen us, nothing can thoroughly cleanse us, but the precious Blood of Him that redeemed us. * His Blood be——

Lesson 287.

And they took JESUS, and after they had mockt Him, they stript Him of the purple robe, and put on Him His own Garments, and led Him away to crucify Him. And He, bearing His Cross, went forth. And as they led Him, they found a man passing by, one *Simon* of Cyrene, who came out of the country;

try; the father of *Alexander* and *Rufus*: Him they compelled to take up the Cross, and bare it after JESUS. And there followed Him a great company of people, and of women, who bewailed and lamented Him. But, JESUS turning Himself to them, said, Daughters of *Jerusalem* I weep not for Me; but weep for your selves and for your children. For, behold, the days will come in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if in the green wood they do these things, what shall be done in the dry? And there were led also two other malefactors with Him, to be put to death.

Resp. *Behold a strange and sad procession, the Son of God bearing His Cross, and fainting under it; and in the midst of a rude and insolent Multitude, going to be crucifyed: Behold, He goes in meek and silent patience, not opening His mouth to say one word for Himself; still called on by the tears of His followers, He turns about to instruct their grief,*

* *Weep*

** Weep not for Me; but, weep for your selves and for your children. Weep not for those whose afflictions are an exercise of their Virtue, and a way that leads them to eternal crowns: but, weep for those whose sufferings are a vengeance on their sins, and a woful beginning of their never-ending miseries. * Weep——*

Lesson 288.

And they bring Him to the place, *Golgotha*, which is, being interpreted, the place of a Skull; and gave Him to drink wine mingled with Myrrhe and gall: which when He had tasted He would not drink. And it was the third hour: and they crucifyed Him. And with Him they crufyed two thieves; one on His right hand, and the other on His left; and JESUS in the midst. And the Scripture was fulfulled which says, *And with the wicked He was reputed.*

Resp. Look down, my Soul! for now thy God lies humbled at the feet of men: look down, and see thy dearest Lord spread naked on the Cross; and all His wounds, by their violent pulling off His cloaths, bleeding and starting afresh: See with how meek a patience He offers

His

*His hands and feet to be bor'd through and nayled to the Tree of shame: See with what insolent shouts they rear up the Cross into the air, and then with what spitefulness they pitch it down into the earth; while the tender and delicate Body of JESUS hangs on nothing but four great wounds. *O crucified Love! was ever grief like this? was ever love like Thine? Thou wert numbred among transgressors, that we might be numbred among Saints; Thy wine was mingled with Myrrhe and gall, that we might drink of the pure streams which flow from the Throne of God; Thou wert made obedient to death, even the death of the Cross, that we might be raised to life, even the life of Thine own eternall glory. *O crucified ——*

Lesson 289.

Then said JESUS, Father forgive them, for they know not what they do. And *Pilate* wrote a title and put it on the Cross, and it was the title of His Cause, and they set it up in writing over His head, THIS IS JESUS OF NAZARETH KING OF THE JEWS. This title therefore many of

the

the Jews read; for the place where they crucifyed JESUS was near the City: and it was written in Hebrew, Greek, and Latine. Then said the Chief Priests of the Jews to *Pilate*, write not *King of the Jews*, but that *He said I am the King of the Jews*. *Pilate* answered, What I have written I have written.

Resp. *Blessed for ever be the incomparable charity of* JESUS! *in the midst of all their violences He pities their blindness; in the midst of all His sufferings, He prays for His persecutors,* * *Father forgive them, for they know not what they do. O my adored Redeemer, how far below Thy Quality is the Title they give Thee! Thou art the King of Heaven and Earth, and ever knee is bound to confess Thee! and every language to proclaim Thy greatness: his one heroick word makes Thee more glorious, then all Thy Wisdom to confute Thy adversaries, then all Thy power to command even Angels.* * *Father, forgive*——

Lesson 290.

When the Souldiers, when they had crucifyed Him, took His garments; (and made four parts, to every Souldier a part)

a part) and His coat; casting lots upon them, what every man should take. Now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not cut it, but cast lots for it, whose it shall be. That the Scripture might be fulfilled, which sayes, They parted my garments among them, and for my vesture, they cast lots. These things the Souldiers did: and they sat and watcht Him.

Resp. *Wo to the World, because of scandals; and wo to them by whom the scandals come! The Souldiers that crucifyed our Lord shall rise up in judgment against this generation, and condemn it: they forbore to divide his seamless coat, and these have not spared to rend in pieces his Church.* * *Remember, O Lord, Thy ancient mercies; remember the Congregation which Thou hast possessed from the beginning. How is our Faith weakened by our many divisions, and our Charity grown cold by the weakness of our Faith! how is our Hope made faint by the indisposition of both, and the Church-way to Heaven become narrow, and few are the Nations that find it.* *Remember ——

Lesson

Lesson 291.

And, they that passed by reviled Him, wagging their heads, and saying, Ah! thou that destroyest the Temple of God, and buildst it again in three days, save thy self: if thou be the Son of God, come down from the Cross. And the people stood looking on, and derided Him. Likewise the Chief Priests also, mocking Him, with the Scribes, and Elders, said among themselves, He saved others, Himself He cannot save: if He be the King of *Israel*, let Him now come down from the Cross, and we believe Him, let him save himself, if he be *Christ*, the Chosen of God; let him come down from the Cross, that we may see and believe. He trusted in God; let him deliver him now, if he will: for he said, I am the Son of God.

Help. *Place now thy self, my Soul! among the throng; and hear what they say, & see what they do, and imagine what they think: and when thou art amazed with wonder at their perverseness, and thy Saviours patience, turn thine eye to his Cross; and all that their malice said in scorn of him, let thy pity repeat to his*

his honour, * *Thou art, O* JESU! *the Chosen of God, and Son of the Eternal Father; Thou art the Christ, whom the World expected, and by thy suffering our Souls were to be redeemed. Thou couldst have easily come down from the Cross, and saved thy self; but, how then should we have been saved? how should the Prophecies be fulfilled.* * *Thou art,*——

Lesson 292.

And the Souldiers mock'd him, coming to him, and offered him vinegar: and saying, If thou be the King of the Jews, save thy self. And one of the thieves who were hanged, blasphemed him saying, If thou be *Christ*, save thy self and us: But, the other answering, rebuk'd him, saying, Neither dost thou fear God, whereas thou art in the same condemnation? And we indeed justly; for we receive worthy of our doing; but this man has done no evill. And he said to JESUS, Lord remember me when thou comest into thy Kingdom. And JESUS said to him, Verily I say to thee, to day thou shalt be with me in Paradise.

Resp.

Priest. Deliver us, O Holy JESU! from a wicked life, lest we be punisht with an impenitent death: deliver us from provoking Thee on our beds of sickness, lest Thou turn away Thy face and we die in our sins. ✠ O Lord remember us, now Thou art in Thy Kingdom. Remember us, O Lord, when the hour of death approaches, and graciously repeat to our departing Soul those sweet and comfortable words, To day thou shalt be with Me in Paradise. ✠ O Lord——

Lesson 293.

Now, there stood by the Cross of JESUS his Mother, and his Mother's Sister *Mary* of *Cleophas*, and *Mary Magdalene*. When JESUS therefore saw his Mother, and the Disciple standing by whom he loved; he sayes to his Mother, Woman, behold thy Son, then sayes he to the Disciple, Behold, thy Mother. And from that hour the Disciple took her to his own home. And it was almost the sixth hour: and when the sixth hour was come, darkness was over the whole Earth till the ninth hour: and the Sun was darkned. And about the ninth hour, JESUS cryed with a loud voice saying, *Eli*,

Eli, Eli, lamma-sabacthani? that is, My God, my God, why haſt thou forſaken me? And ſome that ſtood there and heard, ſaid, This Man calls *Elias.*

Reſp. *My Soul, if ever thou ſheddſt a tear, if ever thou knewſt a ſigh, prepare now thy tendereſt affections to preſent the utmoſt of ſorrows: all this while the Clouds were but gathering; now the whole ſtorm falls at once on the head of our Saviour. * My God, my God, why haſt thou forſaken me? O doleful ſpectacle, able to melt a heart of adamant! behold the afflicted Mother tranſfixt with the ſword of ſorrow; behold the beloved Diſciple and the reſt of the Friends of JESUS weeping and mourning and languiſhing with grief; but above all, behold the Beloved JESUS himſelf hanging on the Croſs, and bleeding at his four great wounds, whith all theſe in his eye: and crying out in the bitterneſs of his Soul, * My God,——*

Leſſon 294.

After this, JESUS knowing that all things were now accompliſht, that the Scripture might be fulfilled, ſays, I thirſt. Now there was ſet a veſſel full

of vinegar: and straightway one of them took a ſponge, and filled it with vinegar, and put it on a reed, and gave him to drink, ſaying, Let alone, let us ſee whether *Elias* will come to take him down: the reſt ſaid, Let be; let's ſee whether *Elias* will come to deliver him.

When JESUS therefore had received the vinegar, he ſaid, It is finiſhed: and, crying again with a loud voice, he ſaid, Father! into thy hands I commend my ſpirit: and ſaying theſe words, he bowed his head and gave up the ghoſt.

Thus died the Son of God; thus died the Saviour of the World: He died, and by his death has taken away the ſting of ours, and by his Example taught us how to ſpend our laſt expiring breath. † Into thy hands, O Lord, I commend my ſpirit. Defend us, O thou glorious Conquerour of ſin and death! defend thy ſervants in that dangerous paſſage: let not any terrour amaze us, nor temptation overthrow us; but let every one die with hope in his heart and theſe words on his lips, † Into thy—

And behold, the vail of the Temple was rent in two, from the top to the bottom; and the earth quaked, and the rocks rent in sunder, and the graves were opened: and many bodies of Saints, who had slept, arose: and came out of the graves, after his Resurrection, and went into the holy City, and appeared to many. Now, when the Centurion, who stood over against him, saw what was done; that he so cryed out and gave up the ghost: he glorified God, saying, Indeed this was a just Man; certainly this Man was the Son of God. And when they who were with him, watching JESUS, saw the earth-quake, and the things that were done, they were extreamly afraid, saying, Truly this was the Son of God. And the whole multitude of them who were present together at that spectacle and beheld the things which were done, returned smiting their breasts.

Resp. *Speak thou, sweet Lord, aloud, and thunder in the ears of my heart; break through my deafness, that I may hear thy voice and fear thy power, that I may repent me of my sins and confess*

thy infinite mercies, O glorious JESU! such prodigious signs intended us by thee, when thou comest to save us; what shall we expect at that dreadful day, when thou comest to judge us? Let not my Soul be stiller then the earth that trembled, nor harder then the rocks that were rent asunder; let not my Soul be stupider then the dead that rose from their graves, nor more senseless then all thy Creatures. O glorious JESU!

Lesson 4to.

And all his acquaintance stood afar off, and the Women who followed him from Galilee, beholding these things: among whom was *Mary Magdalene*, and *Mary* the mother of *James* the less, and *Joseph*, and *Salome*, and the mother of the sons of *Zebedee*; and when he was in *Galilee*, they followed him and ministred to him: and many other Women who were come up with him from *Galilee* to *Jerusalem*. The Jews therefore (because it was the Preparation) that the Bodies might not remain upon the Cross on the Sabbath, (for that Sabbath was a great day) besought *Pilate* that their legs might be broken and they taken away. The Souldiers

diers therefore came, and brake the legs of the first, and of the other who was crucified with him: But when they came to JESUS, and saw he was dead already, they brake not his legs; but one of the Souldiers with a spear opened his side, and immediately there came forth blood and water. And he that saw it bare witness, and his testimony is true: and he knows he says true, that you also might believe. For these things were done that the Scripture might be fulfilled, a bone of him you shall not break: and again another Scripture says, *They shall look on him whom they pierced.* Resp. *And so dost thou my Soul, look on his pierced side, and nailed hands, and bleeding feet, and look on his head wounded with thorns, and his face disfigured with buffetings, and his whole Body bruised, and torn, and crucified, and dead.* * *Look on him here with the eyes of Faith and Love, that hereafter thou mayst see him on his Throne of light and glory. Look on him as thy Saviour from the greatest of dangers, everlasting death; look on him as thy Redeemer from the worst of slaveries, subjection to sin;*

And after this, when the evening was now come, (because it was the *Preparation*, that is the eve of the Sabbath) there came a rich man, of *Arimathea*, a City of the Jews, named *Joseph*; a Noble Senator, a good man and a Just: he had not consented to their Counsel and doing; who also himself waited for the Kingdom of God. This man came and went in boldly to *Pilate*, and being JESUS's Disciple (but secretly, for fear of the Jews) begged the Body of JESUS. And *Pilate* marvelled if he were already dead; and calling to him the Centurion, he asked him if he were already dead. And when he knew it of the Centurion, he gave the Body to *Joseph*. He came therefore, and took the Body of JESUS: and he bought fine linnen, and took him down, and wrapt him in the clean linnen cloths. And there came also *Nicodemus* (he that at first came to JESUS by night) and brought a mixture of myrrh and aloes, about a hundred pound. They took therefore the Body of

of JESUS, and wound it in linnen cloths with spices, as the manner of the Jews is to bury.

Resp. Come every one that claim a share in the Passion of JESUS, come and with tears and reverence attend at this sad solemnity, cover your selves with black in sorrow for his death, and spread ashes on your head in repentance for your sins; come, and the service you would offer his Person present to him.

℣. Whatever you do to any of this little ones, you do to him, hear, O you Great and Honourable in the earth and just, and never consent to the counsel of the wicked hear, O you Rich and Noble, to wait for the Kingdom of God, and employ your wealth and Power in piety for Religion, and Charity for the poor.

℟. Whatever you

Lesson 298.

Now, in the place where he was crucified, there was a Garden, and in the Garden a new Monument, wherein was never man yet laid. And Joseph laid the Body in his own new Tomb, which he had hewn out of the rock, and rolled a great stone to the door of the Sepulcher,

and departed. And that day was the *Preparation*, and the Sabbath drew on. There therefore, because of the Jews *Preparation* day, they laid JESUS; for, the Sepulcher was nigh at hand. And the Women who came with him from *Galilee*, following after, saw the Sepulcher, and how his Body was laid. And returning, they prepared spices and ointments; and rested the Sabbath according to the commandment. Now, the next day after the *Preparation*, the Chief Priests and Pharisees came together to *Pilate*, saying, Sir, we remember That Seducer said while he was yet a live, After three days I will rise again. Command therefore the Sepulcher to be guarded till the third day; lest perhaps his Disciples come and steal him, and say to the People, he is risen from the dead: and the last errour shall be worse then the first. *Pilate* said to them, You have a Guard; go, guard as you know. And they, departing, made the Sepulcher sure, sealing the stone, with Watchmen.

Resp. *Deliver us, O Lord, from those heynous crimes that afflict the conscience with fears and jealousies, and trouble*

all the World with spiritual and temporal happinesses; deliver us from the Spirit of malice and detraction, and from contriving plots to effect the same; and from trusting in our own counsels and defences of Heaven, * Whose Wisdom disappointeth the craft of the wicked, and ruineth their subtilest follies some his ends. They seal the Sepulcher, and that confirms our Faith; they watch it with a Guard, and that proves he was not stolen away; they corrupt an open and palpable falshood, and that demonstrates the truth of his Resurrection. * Whose Wisdom—

Lesson 299.

And, when the Sabbath was past, the first day of the week, very early in the morning, while it was yet dark, *Mary Magdalene* and *Mary* the mother of *James* and *Salome* bought sweet spices to come and anoint JESUS. And they came to the Sepulchre at the rising of the Sun, bringing the spices they had prepared. And they said among themselves, Who shall roll away the stone for us from the door of the monument? And behold there was a great earthquake: for the Angel of our Lord de-

from Heaven, and came and rolled back the stone, and sat upon it. His countenance was like lightning, and his garment as snow, and for fear of him the watchmen were frighted and became as dead men.

Rest. When our drowsy heads, O Lord, shall early in the morning awake, raise up our sluggish hearts, that we may prepare unto sacrifice spiritual prayer and meditations, to pursue which that we not lose our courage for any difficulty we meet with in our way, let hope in our Lord, and go on in our duty; and he will remove it. Make us, O gracious God, first diligent in our own endeavours, then diligent in our addresses to thy Providence, that we may both work a Miracle, which thy Power can do when forsake thy servants, which thy Goodness cannot. *Jortin.*

Lesson 2000

And when the Women look, they saw the stone was rolled away from the Sepulcher; for it was very great: and they entered in, and found not the Body of our Lord JESUS. *Mary Magdalene* therefore ran, and came to *Simon Peter* and

and the other Disciple whom JESUS loved, and said to them, They have taken away our Lord out of the Sepulcher, and we know not where they have laid him. *Peter* therefore went forth, and that other Disciple, and they came to the Sepulcher. Now, they ran both together; and the other Disciple outran *Peter*, and came first to the Sepulcher. And he, stooping down and looking in, saw the linnen cloaths lying; yet went he not in. Then came *Simon Peter* following him, and went into the Sepulcher; and saw the linnen cloaths lye; and the napkin, that was about his head, not lying with the linnen cloaths, but folded up in a place by it self. Then went in also that other Disciple who came first to the Sepulcher, and he saw, and believed: for, as yet they knew not the Scripture, that he must rise again from the dead. The Disciples therefore departed again to themselves. And *Peter* went wondering with him self at what was come to pass.

Resp. *Such is the quick and active nature of Holy Love; it knows no pace, but running, nor running but at full speed*

and

slow enough, when the object is so desirous is the sight of JESUS. O that chaste Spouse of Souls! quicken our affections with thy divine Charity, that all our powers may unite to seek thee, and with a swift and fervent constancy persevere till they find thee. We have the same blessed course to run, and the same glorious crown hangs at the end of our race: but how daily do we move! how soon are we weary! how easily diverted from the way of our happiness. Amen.

Lesson 201.

But Mary stood without at the Sepulcher weeping: and as she wept, stoopt down and lookt into the Sepulcher, & saw two Angels in white, sitting; one at the head, and the other at the feet where the Body of JESUS had been layd. They say to her, Woman, why weepest thou? She says to them, Because they have taken away my Lord, and I know not where they have put him: and when she had said this, she turn'd backwards, and saw JESUS standing, and knew not that 'twas JESUS says to her, Woman, why weepest thou? whom seekest thou? She, thinking it

was

was the Gardner, says to him, Sir, if thou hast born him hence, tell me where thou hast layd him, and I will take him away. JESUS says to her, *Mary!* She turning, says to him, *Rabboni*, which is to say, Master: JESUS says to her, Touch me not, for I am not yet ascended to my Father: but go to my brethren and say to them, I ascend to my Father and your Father, to my God and your God. *Mary Magdalene* comes and tells the Disciples, as they mourned and wept, I have seen our Lord, and thus he said to me. And they hearing he was alive, and had been seen of her, believed not.

Resp. Though the Prince of the Apostles be went away, though the beloved Disciple be returned home, yet the pious Penitent would not stir from our Saviours Sepulcher, but wept, and stooped, and looked into the Tomb, and still she wept. Wipe away thy tears, O Holy weeper! and behold the reward of thy love and perseverance: behold thy gracious Lord appears to thee in person, and calls thee by thy name, and makes thee his first Apostle, even to the Apostles themselves. Touch me not, but suspend awhile thy

Devotion

Division to me, and turn it into Cha-
ritie to others: Go to my brethren, and
say to them, I ascend to my Father and
your Father, and to my God and your
God. Wipe away

Lesson 30th.

And it came to pass as the Women were much amaz'd in their mind, behold two Men stood by them in glittering apparel: and as they were afraid and bowed down their faces to the earth, they said to them, Fear not you, be not dismaid: You seek JESUS of *Nazareth*, who was crucified: why do you seek the living among the dead? He is not here, for, he is risen as he said. Remember how he spake to you, when he was yet in *Galilee*, saying; The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. Come, and see the place where our Lord was lay'd: and go quickly and tell his Disciples, and *Peter*, that he is risen again; and behold He will go before you into *Galilee*; there you shall see him, as he said to you. Behold I have foretold you.

Resp. Let the guilty conscience tremble for fear, but the Seekers of JESUS let them always rejoice, only be sure to go seek him where he may be found, not in the Earth amongst the things of this World. * He is risen, he is not here. Seek him in Heaven, whither he is gone before, and left his faithful promise, where such see him, remember what he said, when he was yet living here and speaking of his Kingdom, Father, I will that where I am, there may my servant be. * He is risen, &c.

Let us pray.

And they remembered his words, and departed quickly from the Sepulchre with fear and great joy, running to tell his Disciples; and said nothing to any one, for they were afraid. And behold, JESUS met them, and said, All hail. And they came to him, and took hold of his feet, and adored him. Then said JESUS to them, Be not afraid, go tell my brethren that they go into Galilee, there they shall see me. And returning from the Sepulchre, they told all these things to the Eleven, and to all the rest. Now it was *Mary Magdalen*, and *Joanna*, and

Mary the Mother of *James*, and other Women that were with them, who told these things to the Apostles. And these words seem'd to them as a dotage, and they believ'd them not.

Reap. *O the incomparable sweetness of the Spirit of* JESUS! *the devout* Magdalen *stood weeping at the Sepulchre, and He came to her; the Holy Women ran to tell the Disciples, and He met them in the way.* * *In every state, if we do our Duty, our Lord will not fail to reward us. If we delight in retirement and contemplation, his Visits will comfort us; if we faithfully labour in an active life, in the midst of our business his Blessings will attend us.* * *In every*

Lesson 304.

Now, when they were departed, behold certain of the Watch came into the City, and told the Chief Priests all the things that had been done. And they, being assembled with the Elders, and having taken Councell, gave a great sum of money to the Soldiers, saying, say you, His Disciples came by night and stole him away while we were asleep. And, if this comes to the Governours ears, we will per-

perswade him, and secure you. So they took the mony, and did as they were taught: and this saying is commonly reported among the *Jews* to this day.

Resp. *Deliver us, O Lord, from envying the prosperity of any, or framing malitiously to suppress the truth: deliver us from perſisting in any known Sin, or tempting others to conſpire with us in our wickedneſs. *Whatever we do, will certainly come to Thy Ears, O Thou great Governour of the World! and nothing but Thy Mercy can perſwade Thee to ſecure us. Deliver us, O Lord, from being tempted by others, and engaging our conſent to their ſinful enticements: deliver us from acting wickedly, when we have conſented weakly; eſpecially, thoſe infectious ſins, which ſpread far, and corrupt poſterity. *Whatever we——*

Leſſon 305.

After theſe things He appear'd in another form to two of them, as they walked that ſame day to a Village called *Emmaus*, which was from *Jeruſalem* about threeſcore Furlongs. And they talk'd together of all theſe things which had happened. And it came to paſs, that

while they discourſed and reaſoned with themſelves, JESUS Himſelf drew near and went with them. But, their eyes were held that they ſhould not know Him. And He ſaid to them, What manner of Communications are theſe that you confer one with another as you walk, and are ſad? And one of them, whoſe name was *Cleophas*, ſaid to Him, Art Thou only a Stranger in *Jeruſaleu*, and haſt not known the things that have been done in it in theſe days? To whom He ſaid, what things? And they ſaid, concerning JESUS of *Nazareth*, who was a Prophet mighty in deed and word before God and all the People, And how our Chief Prieſts and Princes deliver'd Him to be condemn'd to death, and Crucified Him. But, we hoped it had been He that ſhould Redeem *Iſrael*. And now, beſides all this, to day is the third day ſince theſe things were done. But certain Women alſo of ours made us afraid, who were at the Sepulcher before Light; and, not finding his Body, came ſaying, That they had alſo ſeen a Viſion of Angels, who ſay, He is alive. And certain Men of ours went to the Sepulcher, and found

it

le so as the Women said: but Him they found not.

Resp. So ready is our Nature to object against truth, so apt to take hold of any slight excuse! What though they saw him not, were there not other arguments, which, fairly understood, would satisfie your doubts? was not the testimony of well known persons credible enough? were not the words of Angels worthy to be believed? was it the part of God, and, till Christ open their eyes, are blind. They were carried away with the error of the times, they had flattered themselves with worldly expectations; and, though Christ were present with them, they could not know him. Faith

Lesson 3001.

Then, said he to them, O Fools, and slow of heart to believe all that the Prophets have spoken! Ought not Christ to have suffered those things, and so to enter into his Glory? And, beginning from Moses, and all the Prophets, he interpreted to them in all the Scriptures, the things concerning Himself. And, they drew nigh the Village whither they went:

and

and he made as though he would go further. But they constrain'd Him, saying, Stay with us; for it grows towards Evening, and the day is now far spent: And He went in with them. And it came to pass, while He sat at Table with them, He took Bread, and Blessed, and brake, and gave it to them. And their eyes were opened, and they knew Him: and He vanish'd out of their sight. And they said one to another, Did not our heart burn within us, while He discours'd with us by the way, and opened to us the Scriptures? And, rising up the same hour, they return'd to *Jerusalem*, and found the Eleven gathered together, and those that were with them, saying, our Lord is risen indeed, and has appeared to *Simon*. And they told them what things were done in the way, and how they knew Him in the breaking of Bread. Neither then did they believe.

*Pause. Infuse, O Lord, into our hearts, that motly Fire which Thou camest to kindle on earth, that by its Light we may understand Thy word, and by its heat be inflam'd with Thy Love, and by both, be enabled to argue for patience. * Is it not fit*

*Him should suffer a little, to enter into the Glory of Christ; since Himself says, 'twas necessary He should suffer so much, to enter into his own. Stay with us, Gracious Lord, when Thou seest our Evening approach, and the vigour of our Spirit begin to decline: stay with us, O Thou blessed Bread of Heaven! and open our eyes to know Thee, and strengthen our hearts to take up our Cross and follow Thee: * Is it not ——*

Lesson 3. op.

And, while they were discoursing these things, He last of all appeared to the Eleven, as they sat at meat. For, the same day, being the first of the Week, when 'twas late, and the doors shut where the Disciples were assembled, for fear of the *Jews*; JESUS came, and stood in the midst of them, and says to them, Peace be to you; 'tis I; fear not. And He reproved their incredulity and hardness of heart, in that they believed not those who had seen He was risen again. But, they, being troubled and affrighted, thought they had seen a Spirit. And He said to them, Why are you troubled? and why do thoughts arise in your hearts? Behold

My

My hands and My feet, that it is I My self; handle and see me; for, a Spirit has not Flesh and Bones as you see Me have. And, when He had said this, He shewed them His hands and His feet, and His Side. Then were the Disciples glad, when they saw our Lord. But, they not yet believing, and wondring for joy, He said, Have you here any thing to eat? And they offered Him a piece of broil'd Fish, and a Hony-comb. And, when He had eaten before them, He took the remains and gave to them. Then said JESUS to them again, Peace be to you: As My Father sent Me, so send I you. And, when He had said this, He breathed on them, and said to them, Receive you the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose you shall retain, they are retained.

Reflect. *There they sat, and there they griev'd, sighing and mourning under a double load of fears and sorrows: there they sat discoursing their troubled thoughts with one another, and relieving their hunger with the poor broil'd Fish, and a little Hony-comb: when, behold, the King of Glory*

enters

into a chearful Light. * *Believe it, I am*
He, I am the Worlds Redeemer, who have con-
quered Sin & death: why are you troubled?
'Tis I, your Crucified Lord, who am risen
again, and come to bring you peace and
joy. Behold My hands and My feet, be-
hold My Side: that is MY self: touch
Me, and see Me: eat, and, here, take the
rest at My hands; anything I'll do that
may clear your doubts, and comfort your
afflicted minds. * *Be not.*

Lesson 308.

But, *Thomas*, one of the Twelve, call'd *Didymus*, was not with them when JESUS came. The other Disciples therefore said to him, We have seen our Lord. But, he said to them, unless I shall see in his hands the print of the Nails, and put my Finger into the place of the Nails, and put my Hand into his Side, I will not believe. And after eight days again His Disciples were within, and *Thomas* with them. JESUS came, the doors being shut, and stood in the midst, and said, Peace be to you. Then He says to *Thomas*, Put in thy Finger hither, and see my hands, and bring hither thy Hand and

put

...ger into My Side; and be not incredulous, but faithful. *Thomas* answered and said to Him, My Lord and my God. *JESUS* said to him, because thou hast seen Me, *Thomas*, thou hast believed: Blessed are they who have not seen, and yet have believed. Many other signs, also, did *JESUS* in the sight of His Disciples, which are not written in this Book. But these are written, that you may believe *JESUS* is Christ, the Son of God; and that, believing, you may have Life in His Name.

O strange contest betwixt Grace and Nature! O happy victory of Grace over Nature! Spare us, dear Lord, when we boldly prescribe conditions to Thee, and will not be saved, but our own way; spare us; and whatever may Thy Mercy please, save our Souls. Blessed are they who have not seen, and yet have believed. O Glorious JESU, my Lord and my God! we were also, not so happy as to see Thee; but Thy Grace has brought us to believe in Thee: remember Thine own word, and make good the Judgment Thou hast given in our favour; Blessed are

Lesson 309.

Afterwards *JESUS* manifested Himself again to the Disciples at the Sea of *Tiberias*: and He manifested Himself thus. There were together *Simon Peter*, and *Thomas* called *Didymus*, and *Nathaniel* who was of *Cana* in *Galilee*, and the Sons of *Zebedee*, and two others of His Disciples. *Simon Peter* says to them, I go to fish. They say to Him, we also go with thee. And they went forth, and got up into a Ship: and that night they caught nothing. But, when morning was come, *JESUS* stood on the Shore: yet the Disciples knew not it was *JESUS*. *JESUS* therefore says to them, Children! have you any meat? They answered Him, No. He says to them, Cast the Net on the right side of the Ship; and you shall find. They cast therefore; and now they were not able to draw it, for the multitude of Fishes. That Disciple, therefore, whom *JESUS* lov'd, says to *Peter*, It is our Lord. *Simon Peter* when he had heard it is our Lord, girded his coat to him (for he was naked) and cast himself into the Sea. But, the other Disciples came in the Ship (for, they were not far from Land; but about

two hundred Cubits drawing the Net of Fishes. When they Landed therefore, they saw hot Coals lying, and Fish laid thereon, and Bread. *JESUS* says to them, Bring of the Fish you have now taken. *Simon Peter* went up and drew the Net to Land, full of great Fishes, a hundred fifty three: and, though they were so many, the Net was not broken. *JESUS* says to them, Come, Dine. And none of them that sat at meat durst ask Him, who art Thou? knowing 'twas our Lord. And *JESUS* comes and takes the Bread and gives them, and the Fish likewise. This third time now *JESUS* was manifested to his Disciples after He was risen again from the dead.

Resp. *Lord, without Thee our Labour is in vain, and without our Labour our hope is presumption; but, if we do our best, Thou art sure to be with us, and, if Thou art with us, we are sure to be happy, A hundred fold in this world, and in the other, Life Everlasting. Give us, O Lord, a piercing eye to see Thee, and a ready tongue to confess Thee, and a generous heart to come fearlessly to Thee: for, if Thou bless us, we cannot but be safe, and, if we obey Thee, Thou wilt abun-*

abundantly bless us, &c. A hundred

Lesson 310.

When, therefore, they had din'd, JESUS says to *Simon Peter*, *Simon* Son of *John*, loveſt thou Me more then theſe? he ſays to Him, Yes Lord; Thou knoweſt that I love Thee. He ſays to him, Feed my Lambs. He ſays to him again, *Simon* Son of *John*, loveſt thou Me. He ſays to Him, Yes Lord; Thou knoweſt that I love Thee. He ſays to him, Feed My Lambs. He ſays to him the third time, *Simon* Son of *John*, loveſt thou Me? *Peter* was grieved becauſe He ſaid to him the third time, loveſt thou Me? And he ſaid to him, Lord, Thou knoweſt all things; Thou knoweſt that I love Thee. JESUS ſays to him, Feed My Sheep.

Reſp. *Thrice he was tryed, and thrice profeſſed his Love, before our provident Lord would commit to him His Flock: ſo ſure it was he ſhould be the vibe example of Love, who was to be the rock of Union, and eſteem all in virtue, who was not tranſcend all in Dignity. If we be Chriſt's, we are Sheep, Peter is to feed with his Staff, is to govern us. Preſerve, O thou Saviour Jeſus, Paſtor of the Church, preſerve that holy Chair in obedience and*

Thus preserve, O Thou chief Shepheard of our Souls! preserve us in obedience to thy will.

Lesson 314.

Verily, verily, I say to thee, when thou wast young thou girdedst thy self, and walkedst whither thou wouldst: but, when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wilt not. Now this He spake, signifying by what death he should glorifie God. And when he had said this, He says to him, Follow Me. Peter turning, saw that Disciple whom JESUS lov'd, following; (who also leaned on his breast at Supper, and said, Lord, who is he that shall betray thee?) Peter therefore, seeing him, says to JESUS, Lord, and this Man, what? JESUS says to him, so I will have him remain till I come, what is't to thee? follow thou Me. This saying, therefore, went abroad among the Brethren, that that Disciple dyes not. And JESUS did not say to him, He dyes not; but, so I will have him remain till I come, what is't to thee? This is that Disciple who gives testimony of these things, and has written these things: and we know that his testimony is true. Resp.

Resp. If thy condition be mean, let not thy mind be exalted, but know thou must serve; and make it thy principal care by what death thou mayest glorifie God, and save thine own Soul, though with the loss of all things else: * What are they to thee? follow thou thy Lord. Delight not to meddle with the Concernments of others, nor busie thy self in their particular circumstances: trouble not thy self with impertinent curiosities, nor the World with unprofitable questions. * What are ——

Lesson 312.

Then the eleven Disciples went away into Galilee, to the Mountain where JESUS had appointed them: and He was seen of more then five hundred Brethren at once; and when they saw him, they ador'd Him, but some doubted. Then, He was seen of James; then, of all the Apostles. And JESUS came and spake to them, saying, All power is given Me in Heaven and Earth; Go you, therefore, into all the world, preach the Gospel to every Creature, teach all Nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, instructing them to observe all things whatever I have commanded you. He that believes and

[illegible] shall be saved: but he that
[illegible] shall be damned. And these
[illegible] shall follow them that believe: In
[illegible] name they shall cast out Devils; they
[illegible] speak with new Tongues, they shall
[illegible] Serpents, and, if they drink any
[illegible] thing, it shall not hurt them; they
[illegible] lay hands on the sick, and they shall
[illegible] recover. And, behold, I am with you al-
[illegible] ways, even to the consummation of the
[illegible]

Rest. *Why, Glorious JESU! dost thou*
still remain so many Nations that have
not heard of Thee? we know Thy Power
is infinite, we know Thy Goodness is in-
finite; O do Thou graciously remove our
indisposedness, which alone, we know,
hinders Thy Mercies. That all the
Earth may hear and believe, be baptized
and save'd. Thou camest from Heaven not
to redeem the whole world. Thou commandest
Thy Servants to preach to all Nations.
Send forth faithful Labourers, and en-
courage them with Thy Presence, and assist
them with Thy Miracles, and bless them
with success. Thou [illegible]

and so our Lord JESUS was taken up
after He had given commandments
through

through the H. Ghost, to the Apostles whom He had chosen; to whom also He shewed Himself alive, after His Passion, by many arguments, for forty days appearing to them, and speaking of the kingdom of God. And as He was eating with them, He commanded them not to depart from *Jerusalem*, but to expect the Promise of the Father, which you have heard, says He, by my Mouth. For, *John*, indeed, baptiz'd with Water, but you shall be baptiz'd with the H. Ghost, within these few days. And He said to them, These are the words which I spake to you when I was yet with you: That all things must needs be fulfild which are written of Me in the Law of *Moses*, and the *Prophets*, and the *Psalms*. Then He open'd their understandings, that they might understand the Scriptures; and said to them, that so it is written, and so it behooved *Christ* to suffer, and to rise again from the dead the third day: and penance and remission of sins to be preacht in His name to all Nations, beginning from *Jerusalem*. And you are witnesses of these things. And I send the Promise of My Father upon you: but tarry you in the City, till you be endu'd with power from on high. And He brought them forth into *Bethania*.

Resp

Redeemed mankind. Blessed forever days were
and everlasting hours began to up-
the heavenly providential Lord be-
His story time; in giving them holy
Commands, and wise Counsels, in inter-
preting to them the Scriptures, and
opening their understandings, in comfor-
them with promises, and filling their
with hope and joy. O Thou Eter-
King of Truth and Glory! remember
the world. Thou once wert pleas'd to
If I be exalted, I will draw all things
Me. Behold Thy children left here as
Orphans, despair'd to Miseries, behold
Souls held down with the weight of
sins: O let Thy Grace move us to
repent, and Thy Mercy move Thee to for-
give, and both prepare us for Thy holy pre-
sence. O Thou eternal ——

Verse 3 to 14.

They therefore, that were assembled
him, saying, Lord wilt thou at this
time restore the Kingdom to Israel? And
he said to them, It is not for you to
know times or moments, which the Fa-
ther has put in His own power: but you
shall receive the virtue of the Holy Ghost
coming upon you, and be witnesses to Me
in Jerusalem, and all Jewry, and Samaria,

rie, and even to the utmost parts of the Earth. And, when He had said these things, He was elevated in their sight; and, lifting up His hands, He blessed them. And it came to pass, while He blessed them, He departed from them, and was carried into Heaven; and a Cloud received Him out of their sight. And He sits at the right hand of God.

Resp. *And, shall we still, my Soul, be cleaving to this Earth? still doating on its empty toys? Lift up Thine eyes, and see Thy glorious Lord ascending into Heaven: listen and hear and be ravisht with joy at those sweet and charming words, * I go to my Father, and to your Father, to my God, and to your God. Go, glorious JESU! go; and sit, and reign for ever at the right hand of thy Father: go, but, as Thou goest, let fall Thy Heavenly blessing on the heads of Thy children, which these with bended knees we humbly beg; adoring Thy Majesty, and rejoycing in Thy Glory, and building all our hopes on Thy gracious Promises; * I go——*

Lesson 281.

And, while they look'd stedfastly towards Heaven as He went up, behold two men stood by them in white Garments:

Saints: who also said, You men of *Galilee*, why stand you gazing up into Heaven? This JESUS who is taken up from you into Heaven, shall so come, as you have seen Him go into Heaven. And they, adoring, return'd to *Jerusalem*, with great joy: from the Mount call'd *Oliver*, which is from *Jerusalem* a Sabbath-dayes Journey: and were continually in the Temple, praising and blessing God. And going forth, they preach'd every where: our Lord working with them, and confirming the Word with signs following.

*Whither, O you blessed Angels, should we look, but towards Heaven? is it not the place where our dearest Lord ascended? On what should we fix our eyes, but our glorious JESUS? Is not the Author of all our happiness? He came down to redeem us. He went up to prepare a place for us. He has promis'd to come again and receive us. * come, Lord JESUS, come quickly: accomplish Thy Kingdom of Grace, and hasten Thy kingdom of Glory. Meanwhile, send down Thy Holy Spirit to comfort us in Thine absence: and make us so neglect our few days here in peace and patience, in glorifying Thee and comforting one another; that when Thy Summons calls us at the last great Day, we may rise with Joy to meet Thee in the Clouds, and go to dwell with Thee and Thy Blessed for ever. * come Lord JESUS, come.*

FINIS.

Though the Printer was very exact in the Correction of the Sheets, yet he could not attain to such a pitch of Accuracy as to shew of Errata's; yet he chose rather thus to make the best satisfaction he could, enabling the Reader to correct the whole at first, and clear his way through before he begins, than leave him often puzzled, and the Book so imperfect; otherwise it must of necessity have appeared till a Second Edition.

Page 6 line 1 exaltation, p. 9 l. 11 he shall reign, p. 10 l. 16 till may say, p. 15 l. 20 and he ruled. p. 21 l. 21 condescendence. p. 28 l. 1 resist. l. 23 And that. p. 34 l. 13 near, p. 35 l. 10 in, p. 39 l. 22 Mother. Ie. p. 43 l. 22 O. l. 19 art, p. 46 l. 28 in him, p. 62 l. 23 soughtest, p. 64 l. 9 Rescue, p. 92 l. 18 saying, p. 93 l. 10 extravagancies, p. 96 l. 9 were, p. 80 l. 5 come. * I will, l. 26 also, p. 81 l. 2 not, p. 82 l. 7 had proceeded, p. 85 l. 23 Thou, p. 86 l. 26 abandoned, l. 15 circumstances, p. 94 l. 25 deliver, p. 95 l. 9 whitened, p. 96 l. 22 taken, p. 101 l. 14 improvement, p. 109 l. 4 Synagogs, p. 120 l. 17 Centurions, p. 122 l. 2 known, p. 123 l. 25 him of all, p. 129 l. 27 this that also, p. 133 l. 16, word that men shall, p. 134 l. 12 How, p. 138 l. 24 Brethren, 27 desiring, p. 141 l. 21 hide; this hour, p. 142 l. 19. 200 much, p. 147 l. 1 So shall, p. 150 l. 24 Blazes, p. 163 l. 11 deliverus, l. 25 infirmity, And p. 164 l. 6. * There, l. 16. two lines, &c. repeated, p. 165 l. 2 lifted, p. 168 l. 25 of the Ship, p. 169 l. 25 into the, p. 180 l. 11 guide, p. 189 l. 28 shaven off, p. 191 l. 21 Souls, p. 194 l. 4 d. his, p. 198 l. 28 d. cave, p. 199 l. 25 and he fell, p. 206 l. 26 d. the, p. 214 l. 25 him, where, p. 217 l. 6 ingeniously, p. 219 l. 28 this, p. 220 l. 10 Scriptures, p. 222 l. 24 Them, p. 223 l. 8 d. Then he knew, p. 224 l. 25 speak, l. 28 speak, p. 226 l. 19 God JESUS, 236 l. 5 gives his life for the, p. 242 l. 18 Himself, p. 242 l. 28 d. Our, p. 243 l. 16 solicitous, p. 244 l. 12 d. thy p. 247 l. 6, * Doct. l. 16. Synagogs, p. 248. l. 24. of the Prophets, and adorn the Monuments of the Just; and your Fathers kill'd them: and you say if we had liv'd in the dayes of our Fathers, we had not been their fellows in the blood of the Prophets, p. 249 l. 12 Synagogal, p. 251 l. 26 d. and, p. 252 l. 19 Him, Master, p. 253 l. 8, years, p. 256 l. 5 whom, p. 259 l. 3 came, p. 261 l. 15 their, p. 263 l. 21 one of the, p. 271 l. 27 fill, p. 272 l. 25 not, p. 273 l. 3. d. way, l. 7 Disciple, p. 274 l. 10 sinner that repents, p. 277 l. 20 l. might, p. 280 l. 19 d. the p. 281 l. 3 into, p. 285 l. 21, Purple, p. 284 l. 1.

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